An Educational Ambassador to the Near East

HESTER D. JENKINS

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Mary Mills Patrick

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The Story of Mary Mills Patrick and an American College in the Orient

By

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NEW YORK CHICAGO

Fleming H. Revell Company

LONDON AND EDINBURGH

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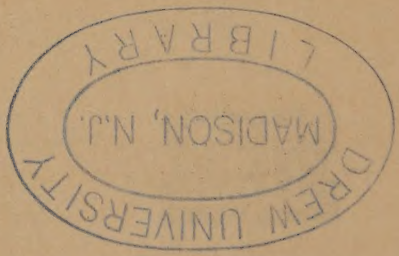
370.9563
J52e

Printed in the United States of America



New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
London: 21 Paternoster Square
Edinburgh: 75 Princes Street

Foreword

ONE of the most significant appreciations of the work of Mary Mills Patrick through Constantinople Woman's College appeared in 1908 in a newspaper of Constantinople called *Tanin*, or *Echo*. The Revolution had just made a free press possible, and the latter gave a welcome to the first Turkish woman who was ready to write for publication. This woman was one of the most brilliant graduates of the College, Halideh Edib, pioneer, patriot, leader of the feminist movement of Turkey and novelist. An article on her Alma Mater was the second thing she ever published. A translation follows of the last paragraph of this essay, which she called

TO OUR COLLEGE

"In the dark days when our country was covered by a dense cloud, in the midst of disaster and despair, to you I lifted my eyes. With the finest subtleties and the broadest realities of civilisation and humanity, you extended knowledge to the darkest horizon of Turkey, O Institution. And you, honoured women, yea, you teachers, who left your own land and your own people to elevate and enlighten the dark corner of this freedomless, por-

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tionless land, sacrificing your finest years in your piety; you have struggled to bring light to Ottoman soil, to Ottoman civilisation, fighting for learning and culture. This first opportunity to speak through the Ottoman press this day I consecrate to a greeting to you! The large ideas from which Turkey was shut out, the great feelings which were opened up to me in your class-rooms, the ideas to which I was led in your libraries, showing me that there was no difference in men for race, class, sect, or religion,—these ideas that made me live like a person, a civilised person, a humanity-loving person, that enabled me to live larger thoughts, generous thoughts, thoughts such as you were living; these ideals I owe to you, O women, and to each and all of you I essay to express my gratitude and to live according to the principles which I owe to your teaching alone. I love, love, love everything about the college! "

Constantinople.

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Acknowledgments

ACKNOWLEDGMENTS are due to Editors of magazines who have allowed the use of articles appearing in their pages here reproduced in modified form. These are the Editors of *Asia, The National Geographic Magazine, The Outlook* and *The Open Court.*

Warm acknowledgment is also made to the unpublished memoirs of the late Caroline Borden, for many years a trustee of Constantinople Woman's College.

I

THE ORIENTAL GIRL AND THE AMERICAN GIRL IN 1876

ON the screen of memory, the women of the Orient pass before me. Strong young peasants in long homespun gowns and gay embroideries, their honest faces turned towards the West; pretty, aimless, secluded wives in the harem, and their daughters, eagerly pushing back their veils and scanning with timid hope the far horizon; the resolute young pioneers in the fields of medicine and literature; the rich and over-dressed ladies of fashion; the shameless gipsies in bloomers and brilliant floating scarves; the pitiful, begging children; the wise, old women with hair dyed scarlet, who nod their heads and know; the faithful, careless and kindly servants; eternally feminine, yet constantly changing and aspiring; primitive and yet pushing onward; above all, hopeful.

The modern opinion of women is turning to the sage dictum of the sharp Mrs. Poyser, that " God Almighty made 'em to match the men." In other words, that fundamentally men and women are about on an equality. But history has had much

to say in the matter, and the characteristics that women have displayed in the past have been largely the result of their environment.

Everyone would grant that the environment of America has been much more favourable to woman's development than the environment of the Near East. But one who knows the Oriental women and has seen them respond to education and Western influence will not be slow to acknowledge the latent power of this slowly developing womanhood. Given anywhere near the same chance, the " new woman " of Turkey proves that she and American women are " sisters under the skin."

This is the story of an American woman who had faith in her Eastern sisters, and of an institution that has done an immense deal to develop the womanhood of the Near East. The woman is Mary Mills Patrick, and the institution is Constantinople Woman's College. The story is an important part of the general story of the awakening of woman in Turkey and the Balkan States.

The scene of the story is that most fascinating and personal of cities, Constantinople, of which a modern Turkish poet wrote:

" O glorious setting for tragedy's rage
Thou of greatness and pomp at once cradle and grave;
Queen, eternally luring, the Orient thy slave;

* * * * *

Old Byzance, still thou keepest immune to all harm
After husbands a thousand thy fresh, virgin charm."

(Tewfik Fikret Bey, Translated by H. D. Jenkins.)

The story begins in the last quarter of the nineteenth century. A good date to name as point of departure is the year 1876.

To people in the United States, that means Centennial year, the one hundredth anniversary of the launching of the Ship of State. To Turkey, it records the accession of Abdul Hamid II. to the throne of the Ottoman sultans.

It would be interesting to compare the position and prospects of American and Oriental women in 1876.

In America, woman has always been man's mate, the pioneer woman being conspicuously sturdy, resourceful, enduring and energetic, certainly " matching " the men of that heroic Western movement. From Priscilla Alden to Anna Howard Shaw, the pioneer woman won her glorious spurs. Then came the period of prosperity and ease when woman was gently pushed back into her " sphere," the home, and the chivalrous American husband and father tried to " spoil " her. But another style of pioneer sprang up, the pioneer of political and economic equality.

The struggle for political " rights " was well

under way in 1876, but had been set back by the Civil War. Susan B. Anthony, aided by able lieutenants, was fighting a noble campaign for her sex. Her paper, *The Revolution,* with its stirring motto, "Men, their rights and nothing more; women, their rights and nothing less," had just been merged in *The Woman's Journal,* established in Boston in 1870. The struggle for equal suffrage and for legal justice was to be waged sharply later, before it attained its triumph, and in its wake came the opening of higher education to women, their entrance into the professional, industrial and the business world, and their training in the qualities that had always been considered to belong solely to men.

In 1876, the "female seminary" and the "young ladies' academy" were the forerunners of the woman's college of today, Mount Holyoke Seminary and Wheaton Seminary being two outstanding illustrations. But in 1864 Vassar College, and in 1875 Wellesley College started the splendid list of real colleges for women. In 1872 Cornell University established Sage College, thus beginning the coeducation movement which was to spread so quickly to state universities, and develop the "Annex" at Harvard and Columbia, where a few hardy women studied with or near the men. One of the first professional schools for women was the Woman's Medical College in Philadelphia.

At the great Centennial Exposition, the women

of the country, amid vast enthusiasm, financed and erected a $30,000 building to display "Woman's Work." That the building was modest according to the standards of today and the display still more so, was only natural, but it was a promise of the place that woman was rapidly winning for herself.

Although legally woman's position in the various states left a great deal to be desired, yet socially no women have ever had more freedom, been accorded more opportunities for self-development and service, than have American women in the last half-century. It was from such women that sympathetic help went forth to the women of Turkey.

In 1876, the once great and powerful Ottoman Empire was greatly reduced and enfeebled. Although it retained rule over a vast area in Asia, Africa and Asia Minor, it was steadily losing territory in Europe. Province after province had been breaking away. In 1878, the Congress of Berlin, following the Russo-Turkish War, recognised Servia, Bulgaria, Roumania and Greece as independent states, and handed over Bosnia and Herzegovina to Austrian administration. But in Macedonia, north of Constantinople, and in the city itself, there remained a large population of Slavs and Albanians, while Greeks inhabited the cities of the Levant and the islands, and Armenians cultivated the highlands of Asia Minor and worked in the big cities, and Jews were scattered everywhere. So, when we speak of the Oriental women

in this book, we mean the Turkish women, the Christian and Jewish subjects of Turkey and the citizens of the neighbouring states, many of which were but recently emancipated from Turkish rule.

We may make the general statement concerning these women and girls that they all lived very secluded lives, with a common sense of inferiority to the men, and very few advantages of education or travel. The general attitude towards women in 1876 was much the same, whether held by Turk, Greek or Slav. Woman as a free mate for man was not an Oriental conception. Of course there were differences of degree in the "Oriental attitude," and differences in the detail of women's lives, but the general life was similar for all.

Abdul Hamid II. came to the throne with a rooted fear of modernism and progress. He was keen enough to recognise that his throne was a mediæval one and that he could keep it only by damming up progress. He feared the West, knocking at the door, and strove with all his puny might to keep it out.

To him, women were merely toys. No woman ever influenced him,—neither mother nor wife nor daughter. Naturally he feared education, and for himself had never desired any. As a youth he disgusted his intelligent father by hating study, never learning to write or spell correctly nor even to speak refined Turkish. He was, however, skilled in accounts. Education throughout the empire was

at a very low ebb. Schools were few and inadequate, and students were seldom allowed to study in foreign institutions. No one was allowed to travel even a few miles by train or by boat without a special passport, which might be refused and was usually delayed. There was scarcely a decent road in the country and transportation by rail or boat was entirely inadequate. People still rode about in wagons drawn by horses or oxen, not unlike our "prairie schooners." No Turkish subjects might leave the country to study or travel.

Everything was censored. No books that mentioned Turkey or Mohammedanism were allowed to enter the country, no physical apparatus was admitted to the schools. The press was muzzled and emasculated; few original books were allowed to be published, and towards the end of Abdul Hamid's reign intercourse with Europeans was severely restricted.

Once, at his suggestion, a European scholar planned a university for Constantinople and outlined a course including history, philosophy and economics. But Abdul Hamid exclaimed, "No, sir, such knowledge will be dangerous to my people; these subjects cannot be included in the program."

Steadily during his reign trade decreased and taxes increased. Modern machinery and the use of electricity were considered a menace by the Sultan. No Western methods were encouraged

because of the general policy of obscurantism, a policy that held Moslem and Christian subject alike in the chains of ignorance. Great progress has been made in Turkey since then, but the reign of Abdul Hamid II. was a desert and a stagnation. Girls did, however, attend the primary mosque schools, and there was a so-called Normal School for women in Constantinople, while the Armenians and Greeks had a number of schools of their own.

In the little countries that had just become free from Turkey, the same conditions prevailed at the start, but they quickly moved towards progress and enlightenment. In 1876, however, poverty, ignorance and recent oppression meant that there was very little education for either men or women. In the thirty years of the despot Abdul Hamid's reign, there was no educational progress in Turkey. But in Servia, Bulgaria, Roumania and Greece an excellent start was made in national schooling.

The strongest educational influence in these lands during the nineteenth century was exercised by the missionaries of the American Board, whose work began in Smyrna in 1820. The work of this Board and its missionaries was threefold—evangelistic, medical and educational. The evangelistic work proved to have little effect on the Jews and Moslems, so was confined to the Eastern Christians, but the medical and educational work gradually came to touch all the peoples of the Turkish empire.

Besides many translations of the Bible into the various Oriental tongues, hymnbooks and religious writings, school books and books of general information were circulated, and several journals were edited, which were a liberal education in themselves to those who read them. Later, mission schools began to shed their light over the towns of Asia Minor, Bulgaria, and Albania. Servia and Roumania were not entered, and the work for the Greeks was confined to Greek subjects of the Empire.

When the mission schools were first started, they were conducted in the language of the pupils, Greek or Bulgarian or Armenian, but it was generally necessary to translate textbooks for them. An American missionary at the head of the school would be assisted by native teachers. The especial need seemed to be high schools or colleges for the boys and any sort of schools for the girls, who had no other opportunity for learning whatever.

Here, then, was the country and these the conditions into which Mary Mills Patrick entered to achieve her great work.

II

MARY MILLS PATRICK STARTS FOR THE NEAR EAST

MARY MILLS PATRICK was born in Canterbury, New Hampshire, March 10, 1850. Her parents were both from old New England families, but moved to Iowa soon after Mary's birth. John Patrick, her father, was a farmer and pioneer, of strongly religious tendencies inherited from his father, who was an influential and beloved preacher in New Hampshire. At family prayers another interest was shown that came out very strongly later in Mary, namely, an aptitude for languages. It was the custom for the family of parents and four children to read verses from the Bible in turn in as many languages as there were readers, sometimes six, including Greek, Latin, French and German. Whether the children each understood all six seems doubtful, but at least they early got the feeling for language.

Mary's thirst for knowledge came from her mother, Harriet White, who was very ambitious intellectually. Her sister, Frances White, was a professor in the Woman's Medical College in

Philadelphia, and both women were greatly interested in the education of girls. Mary was sent to an Iowan seminary called, rather ambitiously, Lyons College, where she graduated with honours. She was offered a scholarship at Vassar College, but was too proud to accept a free education. Her remarkable mentality was already noticeable. She was also strikingly ambitious, independent, and conscientious, and very religious.

The family life on a farm was happy and loving, as the sterner New England characteristics were mollified by laughter and joking and even some teasing. This ability to see the sunny side of hardships and to be easily amused and often very humourous has been one of the charming traits of Mary Patrick throughout her life, and is also very characteristic of her distinguished brother, Professor G. T. W. Patrick, of the University of Iowa. Both thoroughly enjoy an unexpected and whimsical turn of thought, and are equally capable of relishing a joke on themselves.

When Mary Mills Patrick was twenty, she was a little above the average height, with curly, brown hair, soft, black eyes, a nose smaller than one would expect in one of her force of character, a smiling mouth, very supple hands, that were useful in dressmaking, cooking and all the household arts as well as effective on the piano, and a manner at once shy and eager. She had scarcely been away from the farm on which she lived except to attend

school, and her knowledge of the world was largely an aching void.

Then came the offer of the American Mission Board to send her to Turkey as a missionary. To a religious young woman, for whom the little Western town held no opportunity, this seemed the leading of God, and who dare say it was not? To her parents it was a shock, for Turkey was halfway around the world, and the journey thither was so long and uncertain that the family that said good-bye to a missionary-member scarcely expected to see her again in this life. It took real heroism to embark on this career. The father escorted her as far as Chicago, and when Mary saw the last of his sad face, she had much ado to control her emotion, but turned eagerly to some blueberries that were being sold on the train, and tried to absorb herself in their consumption.

The journey from Chicago to New York took several days in 1870. At that point Mary was put in the charge of a group of missionaries who were travelling to Persia, and was carefully chaperoned all the way. They sailed on a small vessel called the *Wisconsin,* which was fairly comfortable during the nine days of fine weather that were spent on board. The meals greatly impressed the youthful traveler, for they were served by a long line of waiters, each bringing in one dish which they deposited on the big tables all at once, the soup, roast, etc., to the dessert, so that the board literally

groaned under their weight. This was attractive to Mary, who had the best of appetites all the way over. Then there was one wonderful day of sight-seeing in London and the long journey across the continent of Europe, in small shut-in compartments with no corridors as they have today, no " diners," and no " sleepers." One slept sitting upright, night after night, and rushed out at stations for one's meals.

At Varna the party took ship for Constantinople, with which city Mary was greatly impressed, little thinking that it was to be her home for much of her life. But this time the party went on, crossing the Black Sea, and then taking horses to the town of her destination, Erzeroum. From the port, Trebizond, one of the sultans had just laid an excellent road, so that for the first time travelers might ride into the interior without danger to life and limb. Mary had been on horseback just once before she had to undertake this long journey, but she had plenty of grit, and if her long European riding-skirt proved utterly inappropriate to Turkish traveling, why that was only one joke the more! The nights were spent in Oriental khans, whose hard beds on the floor, many fleas, and coarse, unleavened bread came as a shock to the fastidious American girl. But these things also she strove to regard as a joke.

Thus, early in her new life, Mary had need to demonstrate that strain of iron beneath her pliable

exterior that was to carry her through so many hardships and dangers in later life. It had hurt to leave her mother, who was unreconciled to her departure, and when, shortly after her arrival at Erzeroum, she learned of that mother's death, she received a wound that left a permanent scar. But from that moment no other family or personal tie ever held her from complete devotion to her life-work.

In Erzeroum, a straggling Armenian town, she was put into the girls' school as a teacher. She had to learn the Armenian language, which she did with such quickness and perfection that she soon translated an English textbook into that tongue, and has never lost an easy mastery of the language. She spent four formative years in this hard, lonely work, and then, to her delight, was transferred to Constantinople to teach in the American High School.

III

A LITTLE CANDLE THROWS ITS GLEAM

THE school to which Mary Mills Patrick was sent as a teacher was a new and interesting institution, the mother of the present Constantinople Woman's College. It was started in this wise:

Mr. and Mrs. Nathaniel G. Clarke, in the interests of American mission work, made a journey in the Turkish Empire in 1871-1872. There they saw a good many schools for boys, but they deeply felt the need for education for girls, to fit them for an enriched family and national life. On their return to the United States, they made zealous and successful efforts to stimulate interest in the work of education for the women of Turkey.

Six women expressed their faith in this idea by contributing five hundred dollars each as a nest-egg for a suitable fund. One of these gifts was from Mrs. Richard Borden, of Boston, and her husband, wishing to associate his daughter Caroline with this enterprise, added two hundred and fifty dollars in her name. Caroline Borden's interest in the school, thus happily initiated, lasted until her death in 1922, and for many years she

was an active member of its Board of Trustees. From her unpublished memoirs we get many interesting details of the history of the American High School, as it was called. To quote her words: " By Divine alchemy fifty-eight thousand dollars of contributed American gold were converted into the coinage which provided the home for the school."

The original plan was to found a three-fold institution doing medical, community service and educational work; but only the school materialised in that place, and its buildings were generally spoken of in friendly style as " The Home."

The first and temporary site was in Gedik Pasha, a suburb of Stamboul. But, in 1876, the school was pleasantly housed in a new building named after its donor, Bowker Building, situated in Scutari. That land could be purchased there by Americans was due to the fact that Dr. Cyrus Hamlin, the first President of Robert College, a rising American college for Oriental men, on the Bosphorus, had, in 1875, secured a treaty by which citizens of the United States were given the right to hold real estate in the Turkish Empire.

Constantinople is a city of great extent, lying along both shores of the Bosphorus, and skirting the Sea of Marmora. It is divided naturally into three great sections: old Constantinople, or Turkish Stamboul, cradled between the Marmora and the Golden Horn, with the ancient walls to mark its third boundary,—Pera-Galata, across the Golden

THE BUILDINGS IN SCUTARI CROWNING THE ASIATIC HILLSIDE

Horn, on the European shore of the Bosphorus,—and Scutari, which is the largest quarter on the Asiatic shore. Villages string along the two shores of the Straits like the tail of a comet, among them being Roumeli Hissar, where Robert College rises on its bluff, and Arnautkeuy, where sits the present Constantinople Woman's College.

Scutari figures in ancient history as Chrysopolis, the City of Gold. Just how it came by that name we do not know, but anyone who has looked from the water of a late afternoon and has seen the sun's gold reflected in its hillside windows can see an appropriateness in the name. But within the town, alas, one finds dust and more dust with a lively insect life and a teeming population housed in grey, unpainted buildings. "Nightingale Valley" ends in the "Bit Bazaar," or Bug Market. The town runs up a slow hill, coming to a quarter occupied by pleasant summer palaces, and finally to a hill known as Chamladja, or Hill of the Pine, where one may obtain a view marvelous in extent and beauty.

At the foot of this grey city once called the Golden, flows the broad, swift Bosphorus, with many a dancing boat and solid ship on its bosom. To the left the Sea of Marmora widens, cradling the Prince's Isles, then extending beyond the gaze. On a fine day, however, the Asiatic Mount Olympus may be faintly distinguished on a distant shore. Across the Straits lies the City of Constantine,

with the Old Seraglio at the point of the triangle and the ancient walls at its base. Just beyond the Seraglio on the first of the seven hills rises the superb dome of Aghia Sophia, the church of Holy Wisdom, now for five hundred years a Mohammedan mosque, as its aspiring minarets show. Each succeeding hill is crowned by a mosque except the fifth, in Pera-Galata, which is marked by the bold, round tower known as the Tower of Galata, built centuries ago by the Genoese colony on the Horn. One sees the Golden Horn like a silver ribbon winding between Stamboul and Galata. Along the water-front lie low white palaces and an occasional mosque. It is wonderful to view this panorama at sunset, when on the seven hills the mosques lift their minarets like white fingers, cutting sharply into the rose and golden sky. Miss Patrick was wont to say, somewhat whimsically, that occupying a front room with such an outlook ought to have a great effect on one's character.

The High School was situated about a mile from the water in an Armenian quarter, a little below the Turkish palaces.

The first principal of the school was Mrs. Williams, a woman, to quote Miss Borden, " endowed with purity of character, serene dignity, a gracious and winning charm and a scholarly attitude, with keen discernment in comprehending specific necessities. She was just the woman to develop at the

capital of the Ottoman Empire an educational institution which would command the respect and secure the patronage of the better classes among the various nationalities, while maintaining a lofty purpose and character. Her previous experience in Turkey had given her especial qualifications for this work. Mrs. Williams declared her business in this school to be to 'teach the Bible and how to live by it.'"

When Mrs. Williams came to the High School, all the teaching was done in Armenian, and the boarding students numbered eighteen Armenian girls. Mrs. Williams knew that the original conception of the founders of the school was that it was to be for all the girls of the Near East, but this end was defeated by having the language of the school Armenian. Therefore, coming into the school in November, by New Year's, on moving into the new building, she changed the language of the school to English and declared that as many examinations as possible should be conducted in English the following June. Dr. Patrick states, today, that the whole policy and tone of the school and later college was established by that remarkable woman, Kate Pond Williams. It is very difficult to decide where her inspiration ends and Dr. Patrick's begins, but it seems to be plain that the two women have worked out the life of this institution in perfect harmony.

Miss Patrick became a very busy teacher, hold-

ing classes in Ancient Armenian grammar, as well as in algebra and geometry and physics, all taught in the Armenian language, and also several courses in English. A year or two after she entered the school, Clara Hamlin, daughter of Dr. Cyrus Hamlin, also came, and when Mrs. Williams went to America, they together administered the school, becoming co-principals on the retirement of Mrs. Williams.

Just before Mrs. Williams left, a second building called Barton Hall was erected in Scutari and joined to Bowker Building by a corridor. This was the gift of William C. Chapin, and cost the then splendid sum of $20,000.00. For thirty years the American school and, later, college, was housed in these two buildings, with the gradual addition of old Turkish buildings near by. They were solidly and well built.

The visitor entered the grounds by a yellow gateway guarded, as was the custom and need of all foreign properties, by a gaily-dressed and armed Croat guard, and walked up an alley. Passing under an arch of beautiful yellow roses, in their season, and past a fragrant bed of violets, he continued a gentle climb to the wistaria-draped porch of Bowker Building. If he cared to walk about the modest garden, he could admire the south wall of the building, completely covered by vines of roses, multiflora and honeysuckle, and he could look at the little, round holly trees in front, the

row of fine stone pines that bounded the so-called Girls' Garden, and the hedge of flame-coloured "Syrian roses" that separated this garden from that of the teachers.

In the back was the playground, and the fig and mulberry trees whose fruit attracted the girls who could climb, and the almond tree, whose pink blossoms flamed in their dark hair in the spring.

Over the door to the drawing room of Bowker Building hung the motto, "This house for God."

Bowker Building contained, in the basement, the kitchens, presided over by Armenian or Montenegrin cooks, and the group of low, sunny dining rooms. On the first floor were the parlours, offices, the study-hall, and the library, as well as a few class-rooms. The second floor held the faculty bed-rooms and two dormitories.

Barton Hall contained a gymnasium in the basement and some laboratories, an auditorium used for chapel and other exercises, theatricals, etc., and class-rooms on the first floor, and bedrooms and dormitories on the second and third floors.

These buildings provided all the necessities of a progressive school, but they would seem very ill-equipped to an American school of today.

They were heated by stoves. The consequence was that one had always to carry a wrap as one walked through the cold corridors from class-room to dining-room or elsewhere, and if a teacher left her room long, she had to sit on the floor and coax

a new fire upon her return to her cold chamber. The rooms were lighted by oil-lamps and occasional candles. The oil was coarse and hard to manage in American lamps so that a lamp left to itself was likely to "run up" and blacken the room in the absence of its occupant.

Bathing was managed with some difficulty. In the basement there were some little rooms furnished with small, round, tin tubs for Christian girls, or just faucets for Moslem girls; for no Moslem will wash in any but running water. At one time there were not enough of these rooms for all the girls to bathe of a week-end, so tubs were placed in the halls just outside of the little rooms. This led to the oddly-worded notice posted on a bulletin board: "A and B and C, etc., to bathe *inside* and C and D and E to bathe *outside* at eight-thirty." There was one small bath-room for the teachers in Bowker Building, but those in Barton Hall, when they desired a bath, had to call down the dumb waiter, "Syjak sou istiorum," that is, "I want hot water," and either old Milo or young Bogos would presently toil up-stairs laden with Standard Oil tins full of boiling water to be dumped into a little tin tub in the bed-room.

The first laboratory was very primitive, and the library was entirely housed in one small room.

The table, managed in the days of the High School by Armenian housekeepers, was a pleasing combination of Oriental and American food. The

girls had for breakfast only coffee and a roll, but the teachers' separate table had cereal, marmalade or even eggs. Lunch and dinner the faculty took with the girls, at least one teacher sitting at each table, and three of the girls serving. Luncheon was an Oriental meal, consisting of one central dish, such as prunes stewed with small pieces of meat, or quince prepared the same way, or vegetables stuffed with rice, or once a week fish and potatoes or pilaff, rice cooked in stock. This was followed by fruits in season or a simple sweet dish, such as "yogurt," the fermented milk dish so widely advertised at present in America, or mahalabee, a dish of powdered rice eaten with rose water or cinnamon. Dinner, with soup, meat and potatoes or pilaff and vegetables and dessert, was more American.

Fruits are plentiful and delicious in Turkey, from Casaba melons and purple and blue figs to Smyrna oranges and Tchausch grapes. Vegetables are varied and luscious, and each is cooked in several attractive styles, one characteristically Oriental fashion being cooked in oil and served cold.

The girls whom the slight breakfast left hungry might have bread and olives or fruit in the middle of the morning, at an informal meal that they called, in Lewis Carroll style, "brunch." To the teachers no meal was so attractive in the day as afternoon tea. That was served after school was over, in a dining-room up-stairs, by Hozanna, the

Madonna-eyed Armenian maid. She presided over a huge brass samovar. To this meal many guests used to drop in, when the roads were not impassable, and the surprise of homesick travelers from America to be greeted with a plate of sponge-cake or of doughnuts, "like mother used to make," was pleasant to watch. At this hour came the one mail of the day, brought over from the Bible House in Stamboul by our private "postagee." So, reading their home letters, occasionally greeting American friends, while munching a doughnut, the American teachers forgot how many strange miles separated them from their familiar world.

The American High School in Constantinople, according to Miss Borden, was not established as a mission school of the missionary Boards.

Secretary N. G. Clarke stated in writing: "The missionary Boards would never have thought of expending on one school from money contributed for evangelistic work the amount of money required for the American High School."

Concerning this matter Miss Borden says further:

"As the school was located in a precinct of the work of the American Board of Foreign Missions, designated as the Western Turkey Mission, a committee of this mission was appointed as trustees for the school. Dr. Wood has stated that by a vote of the Western Turkey Mission the name of American Christian High School was continued.

Mrs. Williams stated that her reports were never made to the Missionary Board as was the case with mission schools of the Board. When this American High School was founded, Dr. N. G. Clarke, as Foreign Secretary of the American Board, had its work in Turkey thoroughly systematised. The American Board, in enlarging its work to include Japan, sent Dr. Clarke to that country. At this time Dr. Judson Smith was elected Secretary of the American Board, with his field to include Turkey, and Mrs. Judson Smith was elected president of the Woman's Auxiliary of of the American Board, known as the Woman's Board of Missions. By the action of Dr. and Mrs. Smith, the American High School lost its independence and was made subservient to the Mission Boards."

The High School gradually raised its academic standards under the inspiring guidance of Mrs. Williams, Miss Hamlin and Miss Patrick. The arrival of Miss Patrick gave a great impulse to the school. Her unusual mental ability and attainments were quickly recognized, the caressing comment being passed along,—"Our Patty is brilliant." On the marriage of Miss Hamlin to Mr. Lee, of Marash, she became sole principal of the school, and from that time on it bore the stamp of her thought and vision.

When the school was started in the cosmopolitan city of Constantinople, circulars were sent out to the citizens in several languages—Turkish, Armen-

ian, Bulgarian, Greek, English and French. But the students who responded were largely Armenians, and mostly Protestant. Before we go on to consider the cosmopolitan growth of the school, let us glance at these Armenian women who formed the greater part of the student body of the American High School.

IV

SOME ARMENIAN SCHOOLGIRLS

AS students, the Armenians differ among themselves, ranging all the way from dense stupidity to brilliance, but averaging high in their intelligence. Of the three students who distinguished themselves in philosophy in a dozen years, one was Turkish, one was Greek and one was Armenian. In English composition, while perhaps the cleverest and most humourous papers were written by Greeks, and the stories with most action, by Bulgarians, those showing the most grace and fancy were written by Armenians. Oriental girls rarely enjoy mathematics, but several Armenian students have done splendidly in this study, and one Armenian so craved mathematics that the professor in that department had to form special classes to give her all that an advanced American college offers.

The college chorus and choir always contained many Armenians, and in my day the special soloist on all occasions was an Armenian, who sang like a bird with natural style. She has since then studied in Paris and become a professional singer. Another girl with a lovely voice is now in New York,

where she gives delightful recitals of Armenian and other Oriental songs.

The Armenians are very effective in tableaux, and often have real dramatic ability. They have taken in school such varied rôles as the King in the Sanscrit play, *Sakuntala,* and the piquant Toinette in *Le Malade Imaginaire.*

Armenian women are full of sentiment and emotion, and unless they have been repressed by harsh experience, they are unrestrained in expression. When the news of the death of a schoolmate reached one of our dormitories, the girls wept and even screamed with such abandon that one of them became actually ill and had to be sent home. Yet under torture and persecution these women have shown marvelous patience and endurance.

Where there is so vigourous a national pride, some personal conceit would naturally follow. That is not always the case, some of the most modest and humble of women have been among our Armenian students; but a characteristic expression of complacency that one often hears is, "He is a fine man, he likes me."

In the days of the High School there was no feminism among the Armenian women. Their marriages were arranged, they obeyed their husbands and never questioned them; they took no interest in public affairs. Sometimes in the big cities the Armenian ladies were active in charitable work, but that was all the civic work open to them.

They had no desire for economic independence, but were thoroughly Oriental in their relation to the family.

No account of the school would be complete without mention of Hozanna, faithful servant for forty years. Dear Hozanna, of the beatific name, the Madonna eyes and the ample bosom, who gave "my teachers," as she called them, the home feeling, who sent them off for their vacations with the phrase, "Go with smiling," and welcomed them back with soft words of greeting. After a brief and unsatisfactory marriage in her youth, Hozanna has given all the rest of her life and devoted service to the Americans.

Into the soil of the historic land of Asia Minor the Armenians have thrust deep roots. No comparatively brief civilisation is theirs, dating back to *Mayflower* or even Norman Conquest, but one that is almost coterminous with recorded history; and every Armenian feels behind him this vast antiquity, giving him dignity and great national pride. They begin their history with the Garden of Eden, which they claim was in Armenia, basing their claim on the naïve statement that the land is beautiful enough to have included Paradise, and also laughingly asserting that the apples of Armenia were worthy to tempt the most epicurean of Eves. Their first recorded ancestors they find in the Book of Genesis.

The appearance of the Armenians is definitely

Eastern; swarthy, heavy-haired, black-eyed, with aquiline features, they look more Oriental than Turk, Slav or Greek. In general type they come nearer to the Jews than to any other people, sharing with them the strongly-marked features, prominent nose, and near-set eyes, as well as some gestures that we think of as Jewish. The type is so pronounced that to those who are akin to them they seem often very handsome, while to Westerners they seem a little too foreign-looking. Of course the type is not always preserved; white skins, even an occasional rosy cheek may be seen, and there is a small number of fair-haired and blue-eyed Armenians.

The resemblance to the Jews does not stop with physical features, for the fate of the two peoples has been sufficiently similar to bring out common traits. Like the Jew, the Armenian has been oppressed and persecuted, and has developed a strength of nationality, a love for his own people, and a persistence of type rarely seen elsewhere. Like the Jew, he has learned to bend, not break, before oppression and to succeed by artifice when opposed by force. How else has he survived? Like the Jew, he has developed strong business instincts, and like him he has a talent for languages, a power of concentration and unusual artistic gifts. Both Jews and Armenians are very clever actors.

These resemblances have made many scholars

question whether the two races are not akin; whether the Armenians may not be descended from the lost ten tribes of Israel. But the philological basis for such an hypothesis is lacking, and the Armenians and their language are adjudged not to be Semitic, but Aryan.

The Armenian Church was founded by Gregory the Illuminator a few years before the Council of Nicea, and is, therefore, the oldest of the Christian churches. It differs from the Greek Church very little, but unlike the Greeks, the Armenians are not theological and lay very little stress on doctrines. They have always, however, been devotedly Trinitarian.

The Armenian Church was persecuted not only by Moslem and by Fire-worshipper, but also by Roman and Greek, yet it is one of the beautiful characteristics of this ancient Church that it has never persecuted in its turn. The music and ceremonies are very primitive, dating back to a time when the courtyards of the churches were the dramatic centers of the parishes, and moral and spiritual lessons were taught through simple drama. Such services as those of Holy Week, observed even in our time, illustrate this. For instance, the washing of the disciples' feet and the literal raising of figures of Jesus by pulleys up the height of a tower. Armenians love their Church devotedly, and say that although they may get more instruction from a Protestant sermon, their own services

seem to them warmer, touching their emotions and helping them. The centre of this church is at Etchmiadzin in the Caucasus Mountains, where lives the " Catholicos."

But the Gregorians of Turkey were long represented at the Porte by a " Patriarch," the head of the Gregorian " millet " or administrative division of Turkey, and the representative of the Armenian people. When Protestant Armenian churches began to arise, their members lost in a sense their nationality, and became a part of the Protestant millet. The early students in the High School were largely Protestants, the products of the American missions, and these girls throughout the history of the institution have been distinguished for excellent characters and influence. But later, Gregorian Armenians entered the college in still greater numbers, coming from rich and cultured families of the city and from Roumania and Russia.

The history of Armenia may here be briefly traced.

Emerging from tradition, a distinct Armenian people appears about 1000 B. C. near Ararat. Having no natural boundaries, the state was seldom independent, but was subjugated in turn by Babylonia, the Seleucidæ and the Romans. The ancient Oriental idea of conquest left, however, a good chance of national development. The Armenians boast of a proud culture and lines of noble kings.

It is in the early Middle Ages that we, in the

West, call " dark " but that in the Near East was a period of great culture, that Armenia attained its highest position. In the year 310 A. D. Krikor, or Gregory the Illuminator, founded the Church that became the bulwark of Christianity in the East. The mummied hand of St. Gregory is still laid on the head of every bishop at his consecration, thus carrying on the most perfect apostolic succession in the world. The glories of independent Armenia, Christianised and literary, soon passed. In the ninth century they were conquered by the Turks.

The races might long ago have blended, for they are not temperamentally antagonistic, but on the contrary, well fitted to be friends, but the two clashing religions, each claiming the world for its kingdom, could never be reconciled.

Turkey governed very well, as governments went, in the first centuries of her rule, and the Armenians were not unhappy. They were not admitted to the army, but paid a head-tax, and many of their men clever in finance became advisers to royalty. The " Armenian Question " arose when Russia appeared on the stage and the European Powers began to interfere with Turkey's internal economy.

The Armenians boast of a Golden Age in literature, when for a brief half-century, about 500 A. D., their writers burst into poetry and song, leaving a precious heritage to their descendants. This period was ushered in by Saint Mesrob, who took the

limited Armenian alphabet and perfected it to express the Armenian language. It has thirty letters, many of them looking like our U's, either inverted or lying on their sides. The Armenian language is rich, but harsh and guttural. The Armenians have a sense of style and a flow of language that often makes for oratory and fine writing. Many of the Armenian students in the American College were conspicuous in composition classes.

The experiences of the Armenians in Turkey from the accession of Abdul Hamid II. to the forming of the Republic is too well known and too tragic to tell here. In the young girls at school could there be found any reflection of the tragedy of the race? Yes, there could; although many an Armenian girl of prosperous family was as gay and light-hearted as a French girl. Let me tell of a few of them:

Zabelle was a sparkling girl with jet-black hair and shining eyes and teeth. She was delightfully responsive in class, although her quick appreciation was rather shallow. Her father was high in Turkish favour, and she had apparently no consciousness of her people's sufferings.

Nouvart was another happy girl, but of quite a different type. She was small and plump, and maintained a position at the head of her class only by constant hard work. One would never associate her with tragedy in the remotest way. But when, in 1908, people's tongues were loosed, the press

freed, and people seemed to wish to express their long pent-up emotions, Nouvart wrote a composition. She began in her clear round hand,—" I have always wanted to tell about my cousin, Mesrob, but I did not dare; now I can speak." And there followed a horrible tale of persecution, torture and death inflicted on an apparently innocent young man under the old régime.

One of the sweetest souls in college was Ferideh. She was a Protestant from one of the mission schools in Cilicia. She was older than most of the girls, a woman in character and suffering. She was very delicate in health and unconsciously appealing, and absurdly grateful for any little thing that was done for her. Her appreciation of beauty was very great. One day she was taken, with a class of girls, to see the wondrous mosque Aghia Sophia. She wandered off by herself and when found was sitting quietly wiping the tears from her eyes, because it was " so beautiful." Ferideh was one of three girls who came from the district of Adana, where the massacres took place in the spring of 1909, the last cruelty of Abdul Hamid. For several days these girls were given a separate place to eat and sit while waiting for news of their loved ones. One day a teacher met Ferideh in the corridor and uttered a light word. The girl's face stopped her, and she asked quickly, " Bad news, Ferideh? " She made a pitiful attempt at self-control, then said, " Oh, Teacher, eleven of them! "

and despite the respect that keeps an Oriental girl from familiarities with a teacher, she threw her arms around the woman's neck and wept.

Hripsemeh was a strangely individualised girl, the product of suffering. One would not have thought it to see her in school, eager to learn, docile, appreciative of all little gaieties, patient in her poverty and humiliation. She was scarcely over fifteen years old, a preparatory student, but her compositions revealed an embittered and disillusioned heart. On the day of the battle, April, 1909, Hripsemeh ran off to join the Red Cross. When she was asked if her mother knew, she shrugged her shoulders and said, " My father gave his life for revolution; why should I try to save mine? "

Many of the Armenian graduates of this school have become teachers, some of them returning to the mission schools of the interior. A few in time taught in their Alma Mater. Baidzar Dayan, who graduated in 1897, was a very brilliant student, and became at first an assistant in the Armenian department of the college, and later, head of the department. When the Preparatory School left the Armenian town of Scutari and crossed the Bosphorus, Miss Dayan took one of the old buildings and built up an excellent day fitting school, taking the girls that had been day scholars in the Preparatory School and could not afford to become boarders in Arnautkeuy. This school had

grown to have about a hundred pupils when Miss Dayan died, in 1918.

Surpigh Vosquemadn, class of 1889, was the first Turkish subject to become a trained nurse, and Zarouhi Kavaljian, class of 1898, was the first Armenian woman to study medicine.

A particularly lovely piece of work done by an Armenian graduate, was what we called our "college settlement." Mianzareh Kapriellian graduated from the High School in 1880. After she left school, she took one of the very pleasant teaching positions in an American school in Asia Minor. But, one day, she became dissatisfied with her soft work, for she heard from a visiting missionary a story that moved her deeply. It was of a tiny Armenian village, stranded in an out-of-the-way corner of Asia Minor, where the people lived in a terribly primitive state. They were her people, and she could not sleep in her pretty bed-room until she had decided to go to them and help them.

So she made her difficult way to Chalgara, the stranded village. Of course there was no inn in the place, so she was put up, (or rather, *down,* for her bed was a mattress on the floor) by one of the village families. She found herself in a room dirtier than she had ever seen before. Every instinct revolted. The next morning she arose and girded herself for toil, and this refined, educated lady scrubbed the unspeakable floor and thus gave her first lesson to the wondering women of Chalgara.

It was only the Alpha of cleanliness to be followed as soon as possible by other letters. The church she found to be almost as dirty as the houses. Expressing her disgust, she gathered together a corps of women and set them to making the edifice decent. She was, naturally, more than a nine days' wonder to the Chalgarites, who gaped at her neat black dress, her smooth hair, and especially the dainty white collar and cuffs that she wore. They themselves had been sewed tightly into blouse and bloomers since the beginning of the season. Their many tight braids of hair had not been unplaited sometimes for years. It was a marvel to them when she took down her smooth hair, combed and brushed it, and then recoiled it neatly on her head. She also showed them all her apparel and how it came off and on. Such object lessons were followed by classes in cutting, sewing and donning of clothes. The women of Chalgara began to prink.

At the first possible moment she built a house for herself. She planned it and supervised the work. The result was a building of unparalleled splendour, to the Chalgara mind. It had a wooden floor and doors and windows. No chimney, of course, but a pipe coming through a window carried out the smoke. There were no partitions in it, but each corner was a separate room, from which radiated education to the people of Chalgara. In one corner was the oven, and here les-

sons in cooking and the clean preparation of food were given; in another corner was the bed, a model of neatness and daintiness; in the third was a bench and stools, with the Bible and spelling-book, where the children were taught letters and religion, and the fourth corner was a living-room.

The money for her living Miss Kapriellian begged from friends and from the American College for Girls. The students of the latter felt that Chalgara was their college settlement and gladly took up annual collections for the work. This fragile-appearing lady made very light of the hardships of her life. When asked what she had to eat in Chalgara, she replied cheerfully: "Oh, we have plenty of eggs."

"Meat?" one asked.

"No, they don't often kill animals."

"Vegetables?"

"Only two kinds, but plenty of eggs."

"How about milk?"

"Well, there is really no milk, but," and she smiled with luminous tolerance, "there are plenty of eggs."

She did not, however, rest with such a menu. She began by showing the men vegetables to plant. Then she bought a cow. Oh, that cow! How the people gathered about it to see her milk it; and what good cheese and butter she made. In a short time Chalgara had a small but flourishing dairy industry.

Mianzareh Kapriellian became quite naturally the confidante of the women and straightened out many a domestic difficulty for them. One bride came to her with a financial problem to solve. Should she turn over her private fortune to her husband, or would it be right to keep it for an emergency? Inquiry discovered that the fortune amounted to two dollars and forty-three cents! Miss Kapriellian assured her that she would be justified in keeping it.

Years later, this story was a great inspiration in the formation of a home economics department in the college.

V

THE VISION OF MARY MILLS PATRICK

WHEN that enthusiastic young missionary, Mary Mills Patrick, came to the High School, she brought with her some experience with Orientals, a wide sympathy, considerable scholarship, a little pedagogy and an optimism and vision that were to find expression in the upbuilding of a unique institution.

Doing her daily work, which was by no means light, she conceived her big idea, the realisation of which was to fill her life. That idea was, to transform the modest mission school into a great international college.

And she has done it!

The traveler who passes through the Bosphorus and sees the splendid white buildings that crown the hill above the European village of Arnautkeuy, would be amazed to realise that this had evolved from the American High School in Asiatic Scutari.

As she taught her willing pupils, she began to dream. She could look across the Bosphorus to the European railroad that led to Vienna, and she could look up the hill behind her to the long road

that wound to Bagdad. To the south the Marmora led to the Great Sea and out into the modern world, while to the north the Bosphorus flowed to the Black Sea. This centre of the world, this great strategic point, was no place for a little school mainly for Armenian girls. It was the fitting site for a great international college.

When Mary Mills Patrick came to Constantinople, the forces of nationalism were very strong. From the Ottoman Empire Servia, Bulgaria, Roumania and Greece had broken away, while Albania was conducting her unique campaign for a national alphabet and culture. The Pan-Turanian movement was beginning to make the Turks very race-conscious. Furthermore, fierce jealousies burned among the various Slavic peoples. It took a hardy, hopeful soul to envisage a harmonious international group at this point of friction. In the history of American missions, moreover, the time had come when the American-trained Orientals had been pushed from the parent churches and Protestant cults had been formed, and inter-religious feeling ran higher than it ever had before or has since then. But here, in the girls' school, a policy of respect for all religion, of disregard for differences of liturgy and form, a recognition of the historical and ethical roots of the three great monotheistic religions of the Near East, was developed and taught. Mary Mills Patrick was a religious, as well as an educational pioneer.

The materials for an international college were unpromising enough. The school had one building holding some thirty Armenian girls, who were receiving a primary and secondary education under the auspices of the American Woman's Board. These pupils paid a modest tuition fee, which, with funds from America, provided missionary salaries for the teachers. The American instructors, including the principal, received one hundred Turkish liras, then worth four hundred and forty dollars, a year, out of which a small board was to be paid and all necessities provided. The teachers were drawn from the mission-field, for no other Americans would come into such untoward conditions.

But the ill-paid missionary material was often very good. Among the early teachers in the High School were some strong, cultured and able women. Notable among them for long, devoted and efficient services are two who deserve special mention,—Isabel Frances Dodd and Ida Woods Prime. These two women, both of American missionary stock, joined the staff of the High School shortly after Miss Patrick, and are both there still.

Miss Prime was not an instructor, but was in turn housekeeper, manager, bookkeeper and assistant treasurer. She was so indispensable to the school that on one occasion a teacher in recognition of the fact presented her with a diploma as "mainspring of the college." Her level head, un-

Drew University Library

tiring industry and consecrated character have made Miss Prime one of the strongest influences in the life of the school.

Isabel Frances Dodd is the daughter of a medical missionary who fell a victim to the cholera that he was combating in Smyrna. She was educated in America, graduating from an Ohio seminary, which later bestowed on her an honourary degree. Enthusiastic, devoted to the school, of unusual personal charm, with a love of the antique that has developed into archæological scholarship, she has been a popular and efficient teacher.

Another of the early American professors was Flora A. Fensham, who was for years teacher of the Bible and Ethics in the High School, and the first dean of the College, serving from 1890 to 1905. During this time she studied in the Chicago Theological Seminary, taking the degree of Bachelor of Divinity. She died in the United States a few years after leaving the college. She was an influential, gifted and greatly loved member of the faculty.

A part of Miss Patrick's plan was to raise the standard of scholarship among her teachers and bring to the school women from the colleges and universities of America. A natural step was personal study to gain for herself a higher degree. For several summers she went to Europe for study and finally, after a year's absence, she took the degree of Doctor of Philosophy *magna cum laude*

from the University of Berne, her major subjects being Greek and Philosophy. Her doctoral dissertation on "Sextus Empiricus and Greek Scepticism" was ranked by German scholars as authoritative on the subject. Her reappearance in Constantinople in her doctor's robes created quite a stir and gained her much prestige among the Orientals, who respect both learning and insignia. Dr. Patrick kept up her Greek studies as well as her strenuous life permitted. In 1912, she published a monograph on Sappho, with whose career as a Greek feminist she was much in sympathy. She also kept up her philosophical studies, attending and reading papers at international congresses in Munich, Paris and Bologna. She taught philosophy and psychology in the school as soon as she could introduce those studies into the curriculum. She is an accomplished linguist, knowing German well enough to take her doctorate in that language, French well enough to conduct delicate business negotiations in that tongue, Armenian almost perfectly, Greek, ancient and modern, like a scholar, and Turkish well enough to converse intelligently and agreeably in it. But Dr. Patrick was the most impressive feature of the school. The equipment, for many years after she became principal, was pathetic. Miss Borden thus describes it:

"A few hundred books arranged in a room with

the name 'Library' on the door constituted this aid to learning; a small gallery containing a moiety of scientific apparatus was labelled Science Hall; a room in the basement was converted into the semblance of a biological laboratory; another basement room where girls attired in loose flannel costumes performed evolutions was called the gymnasium; a table with a few palettes and some pencils and brushes and a roll of drawing-paper constituted the art department; there were a few pianos for piano study."

The courses of study were modelled on the American high schools, and as well carried out as the irregular preparation of the students, the imperfect equipment, and the Oriental conditions permitted. In addition to the academic courses, there were extra-curricular activities that were very important in blending the students. Musical recitals and social receptions were held. A student governing association was organised under the supervision of the faculty, a great innovation in an Oriental school. A missionary society was organised in which the enthusiastic interest of the students contributed money for the education of a girl in Mrs. Gulick's school in Spain, for the work of Pundita Ramabai in India, and for suffering people in Constantinople. Sunday services were conducted by members of the faculty or by visiting clergy and local missionaries in the audience room of Barton Hall, where were also held commence-

ment exercises, concerts, lectures and theatrical performances.

Another point that engaged Dr. Patrick's earnest thought was the following: In the international school of her dreams, what students should there be besides the studious Armenians? Greeks, of course. But at that time no teacher in the school knew modern Greek. Nothing daunted, Mary Mills Patrick began the study of modern Greek. One summer was spent in a miserable Greek village where she could not be tempted to use one word of English. She returned to her work with a disturbed digestion but with a triumphant knowledge of the baffling Greek accents. Then she did a little publicity, and lo, the first Greek girls began to enter the school. They have been an important part of the student membership ever since.

On the opposite shore of the Bosphorus stood friendly Robert College, whose success with Oriental young men was a continual stimulus to the High School. As this college had already done a splendid work among the Bulgarians, Dr. Patrick decided to add to the number of Bulgarians already in her school. Miss Dodd was sent to Bulgaria to learn the language and interest students. Since that time Bulgarian students have been numerous in the upper classes, and the college is now affiliated with both national gymnasia and American schools in Bulgaria.

It would seem as if in Turkey the most natural students would be Turkish girls, but owing to the reactionary government of Sultan Abdul Hamid II., very few Turks could study in foreign schools at that time. In a few years the school became international, drawing its students of some eighteen nationalities from Asia Minor, the shores of the Black Sea, Greece and the Greek Islands, Russia, and the Balkan States. Some of the girls showed a curious mixture of nationality in themselves,—as Anglo-Greek Noemi, who came from Russia, Austro-French Angele from Constantinople, Italo-Roumanian Marie, Germano-Arab Djemeli, and Russo-German Martha. One Persian girl from a mission school surprised us by beginning a composition, "I am the niece by alliance of the Shah of Persia." All social classes came to be represented in the school, the daughter of the proud pasha and the distinguished general studying amicably with the child of the wash woman or the plumber. In this way the school became a training in democracy as well as in internationalism.

In the summer of 1889, Miss Patrick went to America, and in conference with Mrs. Williams, her predecessor, and Miss Borden, the most zealous of her trustees, decided that the rank and name of the institution must be changed from High School to College, and higher courses of study must be adopted leading up to an academic degree.

Exclusive of contributions to the Missionary

Board, $98,000.00 had been contributed by American philanthropists to establish on its own premises an institution of higher learning for the girls and women of the Levant. This property was held in trust by the Woman's Board of Missions of the Congregational Church in its corporate right, and according to Turkish law of the time, in the name of an individual resident in Turkey. The institution, while independent in its internal administration, received some support from the Woman's Board of Missions. The proposed change to the policy of managing the school with a charter was laid before the executive committee of the Woman's Board of Missions to obtain its approval to apply for a charter. This approval was granted and a committee was appointed with Miss Borden as chairman, in 1890, to apply to the Commonwealth of Massachusetts for a charter. Three weeks later, a charter was granted by the Senate and by the House of Representatives of the Commonwealth of Massachusetts, signed by the governor of Massachusetts. This charter of "The American College for Girls at Constantinople," as it was cumbrously styled, gave "power to grant such honourary testimonials and confer such honours, degrees and diplomas as are granted by any university, college or seminary of learning in this Commonwealth."

Miss Borden despatched a cable that evening to Miss Patrick, in Constantinople, "Charter

granted." The word spread. In the morning the faculty found the study hall decorated by the students with garlands from the garden, and the blackboards covered with the magic words in several languages, "Long live the College!" Classes were suspended for the day and an evening banquet celebrated the occasion. Professors of Robert College came to the banquet with congratulations, saying, "Robert College has long been looking for a bride, and rejoices to have found her in the American College for Girls." This marks the birth of the first American college for girls in the Near East, and indeed, the only seat of higher learning for Oriental women for some years thereafter. There were then two good American colleges for men, Robert College and Beirut College, but no place where the women of the Near East might get higher Western learning. The college was then, and remains, unique.

In codifying the by-laws appended to the charter, one paragraph stated that the Trustees of the College must be exclusively from the Woman's Board of Missions, and a Board of Trustees was organised. Miss Patrick was elected President of the College, and the American teachers were appointed professors. According to the by-laws, other than American instructors might not be professors or members of the governing board. There was no change in the equipment of the college or its salaries. The President had to carry out the

dignity of her office on the old missionary salary of $440.00. Once in a faculty meeting it came out that a very industrious music teacher, who was paid so much for each pupil, was earning a larger salary than Dr. Patrick. When a scandalised professor exclaimed, " Why, she is receiving more than you are," the President quietly replied, " I never considered that I was *paid.*" Some of her intimates used to joke her about not being a " financial success," but, indeed, her success was far other and finer.

While the trustees were unable to raise funds to supply the increasing necessities of the college, and were using the small endowment money for current expenses, they were still unwilling to transfer the college to those who were ready to support it.

This first college for women, entirely administered by women, held its first Commencement exercises in June, 1891, in Barton Hall. Together with the flags of the United States and Turkey, the motto of the new seal of the corporation, *Dominus Illuminatio Mea,* was arranged over the platform. The presence of the Minister of the United States of America to the Sublime Porte maintained the American character of the institution, while a representative of His Imperial Majesty, the Sultan of Turkey, showed the favour of the Turkish government. President Mary Mills Patrick presided with a dignity which announced the new status of the institution. President Washburn, of Robert

College, with other members of his staff, were on the platform. The hall was crowded with many nationalities, curious and interested in this strange occasion. President Patrick conferred upon seven students the degree of Bachelor of Arts, after which Miss Borden gave the address to the graduating class.

Miss Borden, who had come from America for this occasion, and who had received an ovation from the girls, at once organised an Alumnæ Association, to which were soon added branches in New York, Smyrna, Sofia and Philippopolis. Graduates of the High School were eligible to membership in this association. This happy year was closed with the gift of a good organ for Barton Hall, and one of $10,000.00 from Mr. Charles Wilder, of Massachusetts.

So the American High School passed into the field of tender memories, and the new College arose, the culmination of American education for women in the Near East.

At this point let us turn our attention to some of the Oriental nationalities who have taken the opportunities offered in this college and proved its utility.

VI

THE GREEK STUDENTS

FROM the early years of the High School, Greeks have always been an important and interesting part of the student body of Constantinople College. Beginning with a few in the first years, their numbers increased to 112 in 1916 and, despite the Great War and the deportation of Greeks from Turkey, in 1922 there were 121 Greek students in the college and preparatory departments.

As President Patrick's study of Greek philosophy and poetry would indicate, she has always had a strong love for classical Greece. She often spent her shorter holidays in Athens or on one of the lovely Greek islands, and she always kept up her interest in the Greek language, ancient and modern. Her ambition for the College was to have as strong a department of Greek as was to be found in any Greek school in Constantinople. The head of the department was for a long time a man, a doctor of philosophy from the University of Athens, who was also a professor of Robert College. The assistants in this department have been young Greek women, often graduates of this col-

lege. Every Greek student was obliged to study both modern and classical Greek throughout her entire course.

An American tourist once, being confronted with the Greek teacher in College, exclaimed, "Oh, is she a modern Greek?"

It was impossible to avoid the laughing counter-question, "You did not think she was ancient, did you?"

But at first in Greece or Turkey, one does feel like that tourist. It is surprising to know real Greeks; one expects them all to be like the heroines of ancient tragedy; and it is some time before one finds them to be just nice girls like our American girls. They often look like classic Greeks. One girl, for instance, who took the part of an attendant in a Greek play was so like an early Greek statue in her classical robes that it was positively startling, while three or four of the students were of an Hellenic beauty. One of the Greek students was extremely pretty, with a soft beauty befitting an Ismene or some other lovely, unheroic classic figure. She had curly hair with bronze lights in it, soft regular features, a delicate skin with now and then a lovely pink colour, and a pretty habit of twining ivy or violets in her hair. All of the girls loved flowers and wore them in their hair, but the ivy seemed a peculiarly Greek decoration.

As a class, Greek women are strong-featured

rather than pretty, with pale or dark complexions wholly without colour, with dark, generally curly hair, rather short figures and small hands and feet. The men look very much like Frenchmen.

Although the Christian name "Mary" in its diminutive "Marica" is perhaps the commonest Greek name, classical names are much in vogue. These are pronounced with full vowel sound and the stress on the penult, a pronunciation which comes to seem much more beautiful than ours. Thus Antigone is An-ti-go'-ne; Andromache, Andro-ma'-che; Eurydice, Eury-the'-ke; Iphigenia, Iphe-ga'-nia. Sometimes the names associated in our minds with goddesses and poets seem ridiculously misapplied, as when a mother calls her fat, gurgling baby Demos-the'nes, or one discovers that Aphrodite is an old hag. It was very interesting in the history classes to see the pride that Greek students felt towards the history of ancient Greece, regarding it as their own. I have seen a Greek girl, in the presence of Armenians and Turks, swell visibly over the accomplishment of some Athenian or Spartan.

The Greek people are divided geographically between Greece, the Greek islands and Turkey, those in the northern part of Turkey being descendants of the Byzantines who ruled the empire before the Turks conquered it, while the descendants of the Ionian Greeks were scattered over a large part of Asia Minor, whence in the recent

exchange of populations, they have largely returned to Greece.

They are not generally a peasant-people like the Bulgarians, nor soldiers like the Turks, but a race of traders, merchants and professional men. They are a people of clever brains, and gravitate naturally towards the cities and schools. Of course, there are some farmers and peasants living the primitive life of centuries ago. There comes to mind a peasant woman in a village near Delphi, dressed in bloomers, with a 'kerchief on her braided hair, working hard in her dark hut and filling up her spare time with spinning on a hand loom, twisting between her hard thumb and finger the wool that dropped from the spindle. In Greece itself there is a farming class of necessity, but in Turkey there were a few Greek farmers, but many politicians, schoolmasters, priests and traders. The Greek is fully as sharp a trader as the Armenian or the Jew and can always outwit a Turk or Bulgarian. This keenness of wit makes the Greek feel himself superior to his simpler neighbours, but as each race in the Near East feels superior to all the others, this is scarcely a distinguishing trait.

When the independence of Greece, a century ago, divided the Greeks politically, it left the Greeks of Turkey in a pathetic position. Still subjects of the Sultan, they shared emotionally in the life of the new Greek nation. It was interesting to see the Greek girls in college decorating their per-

sons with the pretty blue and white flag of Greece on Independence Day, or the king's name day, as though it were *their* independence or *their* king that was being honoured.

Constantinople, in 1900, was quite as much a Greek city as a Turkish capital. On the Golden Horn lies a quarter called the Phenar, within which, a city within a city, lived a Greek community, the descendants of the one time lords of Byzance. Here was the Greek cathedral, here were the Greek schools, here the Justinian law ruled in the midst of a Mohammedan city. Not in this district, but visible from its heights, rises Aghia Sophia, the Greek Church of Holy Wisdom, the mother of all Greek churches. No Greek could look on it without pain, even the little girls sighing, "Ach, when will that church be ours again? It is so sad to see it changed to a Turkish mosque." Every child was brought up to hope for the day when the Cross should replace the crescent on this historic church. The ancient walls of the city, the many Greek churches, remnants of old palaces, arouse memories and longings within the breast of a Greek dweller on the Bosphorus.

The Greeks of Turkey, like other national groups, were represented at the Porte by their ecclesiastical head, the Patriarch. A few of the Greeks of Turkey were members of Catholic or Protestant churches, but these to a considerable extent lost their national affiliations. Fifty years

ago the Orthodox Church was very formal and lifeless, but partly from contact with Western missionaries it has grown much more spiritual and effective within the last half century.

Independent Greece is scarcely a century old. Before 1826 it was a province of Turkey, a bare land harassed by brigands and guerillas, with miserable villages at intervals. Now it is a country of some cultivation and a fair number of comfortable towns and cities. The harbours of Patras and Pireus are bustling ports, and Athens is a beautiful, well-kept city. We once had a Greek student who had spent her life in a Turkish village. She loved Constantinople, but friends thought she should visit the Greek city. When she returned from a brief visit to Athens, we asked her eagerly about her impressions,—the Acropolis, the ruins, the surrounding mountains. But she shook her head. They were beautiful, but she could scarcely notice them in face of her first modern city. It was a revelation to her to see clean streets, sidewalks, lighting at night, and people in the streets as though it were day, handsome houses and shops filled with beautiful things.

Some of the Greek girls are good students and some are not. The College has had a number of girls who were there because they were sent by their parents, whose interests were mainly in fashion and society, and who did careless, poor work. These were mainly from rich families. On

the other hand, some of our most brilliant students were Greeks, who always stood high, and with scarcely any effort outdistanced their classmates. There were also some hard-working, ambitious Greek girls who obtained excellent marks by sheer industry. In one composition class were two Greek girls, Euphro-sy'-ne, or Phroso as she was called, and Chrysanthe, who wrote English with remarkable ability. They both had large vocabularies, notably large in the classical words, and brilliant powers of observation and description, and their lively sense of humour made their compositions very good reading. Both Phroso and Chrysanthe could versify amusingly in English and French. The Greek girls who were good students excelled in philosophy and literature and in some kinds of science as well as in language work, but rare is the Oriental girl who applies herself to mathematics with any satisfaction.

A group of commonplace Greek girls would be transformed by the performance of "Electra" or "Iphigenia." They have great dramatic ability and render a classical play with a nobility, beauty and fire that is amazing. I have never seen a dramatic performance anywhere that has moved me more or seemed more highly and seriously beautiful than "Antigone," given by the Greek Society of Constantinople College. In the other college plays, French and English, the Greek girls always took a prominent part. A year or two ago

"As You Like It" was given out of doors on the beautiful new grounds of the college. Oriental girls are always unconscious in their acting, an English or American girl in the cast being noticeably self-conscious beside them. On this occasion there was a long stretch of sward before the actors reached the stage, and the charm and unconsciousness with which they walked over the lawn was beautiful. The part of Rosalind was taken by a Greek named Marianthe. She was tall and slender, pale-skinned and auburn-haired, a lovely figure, and acted with grace and simplicity. A group of young American men who saw the play went home together in a boat, and one of them afterwards told me, "We men were not noisy, as fellows usually are after an entertainment, but we sat quietly in the boat saying little and when we got to the quay we found that we had all fallen in love with Marianthe."

A few of our Greek girls were very energetic and athletic, two of them equalling the English girls as tennis players. They were also charming dancers, the more fashionable ones dancing the modern dances, while those from the country skipped through the Hora, a lively folk dance full of stamping and leaping and danced in a circle or long line.

There is a strong strain of sentimentality in Greek girls. They take ardent fancies to each other and to teachers, and revel in emotionality.

When I entered Constantinople College, I found the sub-freshman class in English reading Irving's "Sketch Book." After we had finished the better known sketches, I turned to "Rural Funerals." To my dismay, several girls wept in the class, and one of them said to me with pride, "I have a right to cry, my little brother died." So when they requested to read next, "The Broken Heart," I sternly declined and sought a less lachrymose subject.

In cases of illness and death they regard it as a sign of respect and proper feeling to make a great outcry, sometimes throwing themselves on the floor and screaming. A Christian funeral is rather a dreadful thing to see in the Orient. The corpse is carried through the streets in an uncovered box, the dead face staring at the sky, and one may even encounter the gruesome sight of a dead girl sitting upright in her chair on her way to the grave. Forty days after the funeral there is a second service of commemoration with a visit to the grave, and all the family and friends tear open their wounds afresh, weeping and exclaiming, "Oh, she was a lovely girl, such a girl! How can we live without her! Oh, Electra!" until we wonder how they stand it all.

I have said that a Christian funeral is a dreadful thing, for a Moslem funeral is much quieter and more restrained than a Greek or Armenian funeral, and the Moslems say that one who believes in im-

mortality should not grieve actively. Of course, they are not able to live up to this ideal, but the fact that it is an ideal shames the Christians, whose faith in a future life seems less real. The Moslem, naturally, does not wear mourning, but the Oriental Christians not only shroud themselves in waves of crepe, but tie up their picture-frames and their plush furniture and their mirrors in black, making their houses places of dread. Little girls losing relatives whom they have never known are put into dead black, and for months and even years after a death a family lives in an atmosphere of crepe.

In connection with death a curious custom has sprung up of concealing a death from a relative until a convenient season. Let me give an instance of this. Dora, one of our students, lost her father, who lived in Russia. His death was in the paper, so that the other girls saw it, but they did not tell her. Her mother had written her that her father was ill, but when he died she wrote Dora that he had recovered. Dora was relieved, but when she never heard from him she began to be anxious again. She moved about among girls, many of whom were in black, her pink dress looking odd to us who knew, and her little face growing more and more strained. At length school was over, and she was told that her parents had come for her. An uncle called at the college for her. She cried, " My father, I fear he is dead! " But

he replied soothingly, "No, indeed, he is at the boat." So she went to the boat with him, where she saw her mother in deep mourning and learned the truth.

This custom worked badly, for whenever a girl did not hear from her family for some time, she was sure that some one was dead; but we could never make the families see the unwisdom of it. One amusing incident connected with this custom was the speech of a Greek serving woman to her mistress, "My husband is so thoughtful; he is at Erenkeuy, my old home, and he writes me that there have been a great many deaths there this winter, but he will not tell me who they are for fear of worrying me." The most cruel case I ever knew was of an old woman who was allowed to sell her few goods and go to America to live with a son who had been dead some months.

The college once had a Greek teacher who was living a strange lie. Her sister had left home because of illness and had gone to visit a married sister, at whose house she died. The mother had a weak heart, and the daughters thought it would kill her to know of Sappho's death. So they told her Sappho was getting better, and every week the married sister wrote to her in Sappho's name. Our teacher wore mourning when in college, but every night on her way home she went into a neighbour's house and put on colours to appear before her mother. When she was once asked how long she

expected to keep up the deceit, she replied, her plain face lighting with a loving look, " As long as Mama lives, for she could not bear to know."

A Greek girl's marriage is a careful business arrangement made by her guardians; and woe unto the girl with no dowry! She may be as lovely as Helen and as faithful as Penelope and the best of housewives, but without a little *dot* that can go into her husband's business she cannot hope to marry. Sometimes a girl is bargained for and sent to a distant husband, in which case the happiness of her marriage is very problematical.

Greek women have quick brains, good taste and often clever fingers, so they are fitted for almost any occupation open to women. Of course, most of them marry, feeling deeply the stigma attached to an " old maid." If she does not marry, a Greek girl of the lower class may become cook, or housemaid, or if better educated she may become a dressmaker, milliner, governess, or school teacher, musician, or even a member of some " learned profession." I knew one woman physician in Athens who had a fine practice as well as a city appointment. Greeks, in 1900, had most of the dressmaking and millinery establishments in Constantinople, owing to their natural taste. They also furnish a very large number of servants of the city. These servants are often as independent as ours in America. One girl of a rich family told me that their housemaid was leaving them, not because she had

insufficient wages or overmuch work, but because, so she claimed, she didn't hear enough music in the house!

There comes to my mind in contrast to this incident, a beautiful story of faithfulness in service. In a Greek household there was a maid Daphne, who was the special maid of the daughter of the house. When the latter married, Daphne went with her to the new establishment. Children were born to the mother, and Daphne loved and tended them all. Then the mistress decided that the maid should marry, so she got her an outfit of linen and arranged for a suitable husband. Just before the marriage was to take place, the husband of the mistress died, leaving his widow with small means and three children. Daphne immediately threw over her own prospects, and declaring that she would never leave her beloved mistress, settled down to live the life of the latter in perfect devotion. When I knew her she was middle aged, doing the work of the family and seldom meeting the guests, but to the mistress she was a dearly loved friend and to the children a second mother.

A good many of the Greek graduates of Constantinople College become teachers, and an increasingly large number are taking up nursing as a profession. Before the college offered any nursing course, but when it inspired its graduates with a desire to work, one of its Greek alumnæ, Cleonike Clonari, class of 1889, went to Boston to study

nursing. While in a hospital there she was noted by a Greek traveller, who said to her, "You do not belong here. You should come back to Greece, where you are needed." So eventually he got her to come back to Athens as head of the Princess Hospital for Children; and she has done splendid work there, winning recognition from the late Queen and from the medical profession. During the Balkan wars and the Great War, many Greek women have done army nursing and Red Cross work, and today a number of the Constantinople College graduates are working actively among the refugees in and near Athens.

Among these workers is an interesting young Greek named Alexandra Joannides, of the class of 1917. She went, after graduation from Constantinople College, to Geneva to study for her doctorate in Social Sciences. Soon after her arrival there, she was asked to become a member of a Greek society in the University, and she won her maiden honours by speaking at the first meeting that she attended, on the subject of then Greek politics, and speaking with such force and conviction that she won two Greek men present to the side of her hero, Venizelos. After that opening, she spoke frequently and most effectively on her favourite theme,—the political and intellectual equality of men and women. Her studies had to be abandoned for family reasons, but, turning from her personal culture, she threw herself into work for her dis-

tressed country and became secretary to Henry Morgenthau in his relief work in Greece.

Many of the Constantinople College Greek graduates have pursued their studies further, at Athens, Leipsic, and even in America. One or two have done some journalistic or literary work. But, as is common in the Orient, the greater number have married, and some of their children have taken their places in the college.

VII

TWO ALBANIAN HEROINES

IN 1887, there entered the High School a very unusual girl. She was Sevasti Kyrias, the first Albanian student. She had a short, vigourous body and a dark eager face, with the broad head and aquiline nose that are characteristic of one Albanian type. She was an able, enthusiastic young woman, who did well in college and took her degree in 1891.

In 1900, her sister, Parashkevi, entered the college, graduating in the usual four years. Both sisters had been prepared in the American school at Monastir. Like her sister, Parashkevi was a small, plump girl, but fairer than Sevasti, with nut-brown hair, soft brown eyes, a gently tilted nose and a rosebud mouth. "A sweet little thing," one would have called her, who knew nothing of her heroic life.

These girls were of pure Albanian stock, which meant that they came of the most primitive non-Oriental stock in Europe. Some of these Albanians are Mohammedan, the rest being Christian, usually of the Orthodox Church. But the Kyrias family were Protestant. Their grandfather was a feudal

SEVASTI AND PARASHKEVI KYRIAS

And their brother before heroism had been thrust upon them

Bey living in a square stone castle that dominated the southern plain. He was a man of comparative wealth, who read his Greek Testament and Greek newspaper, but the war of 1878 sent the family to Monastir, whither they were able to drive of their ample flocks and herds only a favourite sow and a few horses.

In telling the story of the Kyrias sisters, we are telling the story of the educational movement in Albania, a story of achievement and romance. There were no Albanian schools before 1884, the mountaineers being entirely illiterate and the southerners getting what education they could in Greek or Turkish. Despite their illiteracy, the Albanians are never stupid. A Greek lawyer, in speaking of them, said:

"These men can neither read nor write, but they know how they stand. They have brains, I tell you, they have brains. I have assisted at the cross examination of people of many nationalities, and I have seen nothing like the intelligence of these wild men. They see at once where the question will lead them. You cannot catch them. They have never learned to read, therefore they have memories."

That the women possess this same native shrewdness will be shown in the story of the Kyrias sisters.

The Albanian leaders, recognising this natural intelligence, saw what a means of unification the

literary knowledge of their own tongue would be. Difference of religion had never been able to separate Albanians; how much more united they could become through education.

Therefore, in 1884, a boys' school was opened in the Albanian language, in Kortcha. But the Turkish government, realising its political importance, promptly suppressed it. A few years later, in 1891, Gerasim Kyrias started a similar school for girls in the same town. As he was backed by English and American influence, his school was not so easily crushed, but his own life was tragic. Like Miss Ellen M. Stone later, he was captured by brigands who tortured him for six months until his health was undermined and he died a few years after his release.

At his death, his school came to his sister as a sacred legacy. The Albanians delightedly sent their daughters thither. The school was broad and undenominational: as Miss Kyrias said, "We wanted the Moslems, Catholics and Orthodox Christians all to come to us. Our only purpose is to make them love God and their country."

Aye, there was the rub! For their country meant to them not the Turkish Empire, but their own land and a possible independence. Naturally the Turkish government considered the movement a nationalising and unifying one and was strongly opposed to it. Besides the Ottoman government, this Albanian school offended another powerful

force, the Greek Orthodox Church, for here was an influence that undermined active Greek propaganda.

So the little school struggled against threats of exile and death for teachers and pupils from the Turkish government, and boycott, anathema and excommunication from the Greek clergy. Sometimes all but a few scholars would leave the school, and then again it would fill up with eager Albanian girls. In the first year the school had secured an *iradeh,* or government permit, and as the teachers complied with all the government regulations, there was no excuse for closing it. Nevertheless, attempts were made to close it. One day Sevasti, with no surprise, but considerable quiet amusement, received a visit from a high Turkish official accompanied by an escort of police and porters, the latter carrying sacks under their arms. When the official saw the little woman in charge, his face beamed with content, for he underestimated her forceful personality. He had come to close the school and carry off all the books in sacks, but after a four-hours' contest of wills, he retired, worsted. After this the school was constantly watched by spies, and timourous parents withdrew their daughters.

Writing of his visit to the school in 1904, Mr. H. N. Brailsford says of Sevasti Kyrias: "Her school, centre of high influence, model of order and sweetness and good will, would be more readily

tolerated if it were a nest of vice and crime." It had to be carried on furtively and in secret. "At any moment the chief of police may come clanking into the courtyard, and more than once the brave woman who works there alone and unprotected has stood in her doorway and dared him to execute his threat of confiscating her books." And she knew that she, as a Turkish subject, might be exiled at any moment.

The culmination came when a revolt broke out among the misgoverned Albanians, and government and clergy combined to crush the national movement, putting to death many of its leaders. At that time the threats against the school were so terrifying that all of the pupils were withdrawn except five who lived too far away to go home. A plot to kill Sevasti Kyrias kept her in constant danger for months, a would-be assassin dogging her movements until he was finally captured by indignant Albanians. The father of one of the pupils was excommunicated. When he removed his daughter, they made a big feast and he was rebaptised and received back in the Greek Church. But although persecution thinned out the school, it only seemed to increase the loyalty and enthusiasm of the Albanians for this centre of national enlightenment, which they fondly called "The Beacon Light."

By this time, Parashkevi Kyrias had graduated from Constantinople College and had taken charge

of the school at Kortcha, while Sevasti went to America to raise funds that were desperately needed. In college Parashkevi seemed timid and somewhat dependent, and it was hard to imagine her carrying such a load of responsibility, but her girlish timidity disappeared when the need came, and she developed remarkable strength, poise and calm. The Albanians are not an emotional people, but even though unlettered and thoroughly natural, must always be reached first through their minds. This is strange in a warlike and uncivilised people, but her character certainly illustrates it. She has always followed her reason rather than her emotions. She carried the school with the same vigour, dignity and efficiency that her sister has displayed.

Imagine, if you can, that little school. It was first held in a private house, the usual two-storied stone building, but later, additions were built of brick painted grey. Spotlessly clean wooden floors and whitewashed walls set ideals of cleanliness before the pupils. The girls in long aprons with their hair hanging in braids, as became unmarried women, sat at old-fashioned desks, or when there were not enough of these, on the well-scrubbed floor, and used benches as desks. Slates and blackboards were practically all their equipment except books. What are those dog-eared piles of manuscript that the girls are handling? Why, they are the books. There were no Albanian books to be had, and for years none could be printed. So

when the hard-worked teachers were free from their pupils, late into the night they were making text books, " making " in every sense of the word. A text would be selected, " the very latest text " from German or French or American shelves, and translated into Albanian, perhaps several texts being combined. Then the books had to be elaborately hectographed on amateur hectographs which the teachers made themselves, and the awkward, fragile books furnished to the students. When it became possible, later, to print some books in Albanian, the Albanian ladies had *merely* to write them, Sevasti getting out the first Albanian grammar, and Parashkevi a primer, and Sevasti beginning a general history.

When the girls were tired of bending over these priceless volumes, they might have the relief of singing or of gymnastics in the school yard. The Albanians are fond of singing, and their native music has a plaintive sweetness that is very appealing.

Another step in the emancipation of Albania was the forming of the first literary society for women in Kortcha by Parashkevi Kyrias. A hundred women, eager to learn, joined this society. They were of all degrees of education, a few, like the Kyrias ladies, being able to write papers and give talks to the others, while a goodly number were quite illiterate, for whom a class was formed, teaching them to read and write.

The topics of those meetings were practical and unpolitical, such as house-hygiene and the care of children. But the suspicious Turkish government recognised the underlying nationalism of the Club and had its founder arrested.

"They arrested me and took me to court," said Parashkevi, telling of this adventure. "Oh, I didn't want to go at all. And they put me in the criminal dock, such a dirty place! And the chair was *so* dirty! I was the only woman in the court. The Cadi with his white turban glared at me and cried, 'Sit down'! But the chair was too dirty." Her voice rose and fell with quaint emphasis. "I said, 'I don't want to.' Then he roared louder, 'Sit down,' and I looked at the chair and said, 'How can I?' So he shouted to the cavass: 'Get her a chair from my room,' and to me, 'Now, will you sit down?' 'Thank you, I will,' I replied, and sat down."

One may perceive from this dialogue that in Turkey there is no punishment of women for contempt of court, and also that Parashkevi was not easily intimidated.

Parashkevi was tried twice, once as founding a political club, and the other time as being head of a political school. The first time she was fined five pounds, which she never paid, and the club was allowed to continue if it would depose her from the presidency. The second time, after the first fine had remained unpaid, and she continued to lead the

club, she was fined the nominal sum of one piaster (four cents), to save the official's face. Her case was cleverly defended by a Moslem Albanian lawyer, and she again refused to pay the fine. "Why do you make so much fuss?" asked the irritated Cadi; "can't you pay one piaster?" "Yes, many piasters," was the cool answer, "when it is right to do so, but not now." In the end they dismissed the defiant little woman, letting her return to her school and her club. But they kept a sharp watch on her as a "very dangerous person."

About this time an enthusiastic Albanian patriot came to Kortcha to help in the educational movement. He was Christo Dako, who had been educated in Bucharest and was living there when he felt the call of his country. He married Sevasti Kyrias and shared her work in the school and was ready for all sorts of national propaganda.

When, in 1908, the Turkish constitution was granted, the Albanians thought that their day had come. The leaders called four national congresses, started sixty-six national clubs, set up four printing presses, which put out eleven newspapers in Albania and, most important of all, started fifty-eight schools.

In Albania, as throughout Turkey, oppression was for the time removed, and everyone was eager for freedom and enlightenment. The Girls' School was besieged with pupils so that an adjoining building had to be rented to accommodate them. Every

true Albanian felt a keen pride in the pioneer school and recognised it as the cradle of all national education.

But reaction set in very soon in Turkey. The quick flare of Albanian nationalism frightened the young Turks and by military force they closed all the schools except the one, " Beacon Light." Bitterly disappointed and chagrined, the Albanians rose in revolt. In 1911, Mr. Charles R. Crane, of Chicago, visited Albania and saw the wonderful possibilities of its people. He offered to help the Kortcha school, and he chose a group of Albanian girls to send to Constantinople College for further education. The Kyrias sisters were full of hope for the future of their school when the Balkan wars broke out, with Albania a shuttlecock between the states. The school was protected by the American flag, but was nevertheless in grave danger.

In 1913, Austria, to keep back the Serbs, insisted on Albania's being erected into an independent state on the lines of Servia and Bulgaria. This would have fulfilled the dearest hopes of the Albanian patriots, had not the boundaries been so drawn as to include in the independent district only the highlands of the north, excluding the Kortcha and Arghorokastro districts.

Miss Sevasti Kyrias had married Christo Dako, and had become the mother of two little boys. At this time Mr. Dako and Miss Parashkevi Kyrias were studying in the United States, desiring to

work out a plan for the educational system for Albania, and Mrs. Dako was left in charge of the school. Kortcha was overrun by defeated Turkish soldiers, who, however, did no harm, but contented themselves with begging for food. The great fellows lay down under the windows with their heads in the shade and their feet in the sun, while the Albanian women tossed them loaves of bread from above. After they had gone, Greek soldiery appeared like swarms of wasps, and what the affrighted citizens had expected from the Turks and had not got—atrocities—they received from the Christian soldiers and the revolutionaries who accompanied them. The Greeks felt that they had won this district in the Balkan wars.

Mrs. Dako was aroused one midnight during this time by knocks at the school gate. The knocking increased. Her room faced the street and, lifting one corner of the shade carefully, she beheld four soldiers and four revolutionaries. Drawing back, she let them knock, but as they kept it up for two hours, and as she feared they might climb the wall and get into the grounds, she went and awoke some teachers, and together the women crossed the yard and called their man servant and some guards who were near by. The soldiers slunk away, to Mrs. Dako's great relief.

On Easter Eve, just after the American missionaries had been expelled from Albania, to the great surprise of the teachers, who had feared only

irregular soldiers, regular troops surrounded the school for three nights. Rumours were rife that there was a plot to burn the school and so destroy the nest of patriots. But the brave women watched by night and taught by day, carrying on the work of the school until the end of May. Then, threatened with exile, Mrs. Dako and her children fled to Monastir.

Mr. Dako and Miss Kyrias knew little of the dangers that menaced Mrs. Dako and her two little boys. On the contrary, they were filled with joy when they were officially informed that Kortcha and its district were to be included within the limits of independent Albania. Knowing that the Albanian leaders would turn to them for advice and help in establishing national schools, they quickly left America. Their hopes were dashed with anxiety when they received letters urging them to return promptly and hinting at danger to Mrs. Dako.

When they reached the Balkans they found a different state of affairs from what they expected. The Greeks who had been in Kortcha since the Balkan war refused to evacuate the city, and there was trouble in the air.

Miss Kyrias, thinking it less dangerous for herself than for Mr. Dako to venture into Salonika, went thither to get permits to proceed—a woman alone in an Oriental town in war time! She went first to the American consul-general to ask for an

escort to Kortcha, and then fearlessly bearded the Greek governor in his office. She spoke Greek so well that the governor thought she was a Greek at first, and greeted her graciously, but when he learned that she was an Albanian his face dropped, for the Greeks felt far from friendly just then to the Albanians whom they intended to despoil. Perhaps, however, he was touched by her simple courage, for he treated her kindly, giving her the permits and putting her into a carriage. But the populace not feeling so kindly—she drove off amid a crowd of hooting and hostile men.

It was an eighteen-hour drive to the school. Mr. Dako and Miss Kyrias got into the building and informally gathered some neighbours, although the latter had suffered so much that they were timid at first. The next day many women came to greet Parashkevi and many messages of warm welcome were secretly sent to her, for the people felt that her coming was a good augury, that Kortcha would be included in independent Albania. But the Greeks were sorry to see them, surrounding them with spies and rumours of danger. By December every one was anxious, so that the doors were locked and rifles given out. The Greeks had been told to evacuate by December thirtieth, but, to the great disappointment of the natives, they kept deferring the date. Moreover, they began persecutions of the Albanians, many Moslems especially being imprisoned and exiled because they would

not sell their nationality while some were killed merely for expressing a hope of independence. There were the usual atrocities, and eighteen villages were burned to the ground. But at last the day of evacuation came. The teachers in the little school were very happy on March second. At three o'clock in the afternoon the Albanian officials finally entered the city.

It should have been a brilliant scene, the red banners on which spreads the black double-headed eagle, the soldiers in white fustanellas and other gay uniforms, but for fear of antagonising the Greeks, the gendarmerie, (for Albania, being neutralised, was to have no army) entered very quietly, and a rainy day and the orders of the Greek bishop that none of his flock should go to welcome the Albanians further emptied the streets. Parashkevi and a teacher stole out to look at the loved soldiery, but could see none. In privacy the Greek government surrendered to the Dutch officials who were in charge.

But there was pomp and ceremony when, on March 7, the new ruler, Prince William of Wied, entered Albania. For the first time in five centuries they had their own government, but, alas, it was a brief independence. It was a short month later that the people of Kortcha were awakened by the ringing of church-bells, the firing of guns and cheering for the Greek rule. The small Albanian garrison was soon overcome and the Greeks ranged

over the city destructively. The blue and white Greek flag was raised in place of the beloved Albanian eagle.

Again the school became an armed fortress, besieged by soldiers. Parashkevi and two other women teachers and two men formed a little army of defence, arming themselves with muskets, and guarding the other women and children for five days and nights. Sixty women and children had fled to the school for protection, and for two weeks the teachers fed from twenty to one hundred and fifty refugees a day. Some of them were so seriously injured that they died.

One day when Parashkevi was in the courtyard, a soldier lifted a rifle and pointed it at her breast. She could not escape, so she just folded her arms to show that she was not afraid to die. But somebody whistled and he turned and ran. When she went to the house someone said, " Parashkevi, you are pale, are you ill? " but she replied, " No, only tired."

At last the Albanians were out of ammunition and had to give up, and the three hundred and fifty thousand people fled for their lives. Among them was a group of seventeen including Mr. and Mrs. Dako and Parashkevi carrying or dragging the two little boys, fleeing in the midst of terrific fire. The horrible whistle of bullets heard about them, gigantic flames from burning towns on all sides, pathetic cries of the children and wailing of

women as they rushed in all directions made a horrid nightmare. They could carry nothing with them but a few little things tied up in handkerchiefs, and two red rugs to sleep in. Some Dutch officials had given them fifty napoleons, but they had to give thirty of them as *baksheesh* to the Servian frontier guard. At last they reached Bulgaria and were safe.

Safe, but oh, so miserable. They had no money at first and little hope. Many of them were forced to live in one wretched house where they had few chairs and slept rolled in the rugs on the floor. Once they had no food for three days and only such water as they could drink from their hands. They waited in the Balkan cities until the Great War broke out, and they could hope no longer for a return to their beloved work. Then Mr. Charles R. Crane, who had given much to the school, invited Mr. and Mrs. Dako and Miss Kyrias to come to the United States and work among the Albanian refugees here. Within these tragic three years, 100,000 Albanians took refuge in our country.

In 1920, Miss Kyrias returned to Albania under the American Red Cross. Seeing an opportunity to start their school again, she came to America to get Mrs. Dako and the children. They did not return to Kortcha, except to get their precious books, which they had buried and now were able to recover, but took up their residence in Tirana, the small new capital of reconstituted Albania. In

1923, Albania was recognised by the League of Nations, and despite revolution, the Albanians hope for a stable government soon. Miss Kyrias was offered the position of Minister of Education, but thought if she wished to develop the school, she would more wisely keep out of politics.

But one most interesting honour came to her during the Armistice. She was sent for, to America, to go to Paris with the Albanian delegation to the Peace Congress. Thus the only woman who was an accredited delegate to this Conference was an Albanian, and a graduate of Constantinople Woman's College. Curiously enough, about the same time, Halideh Hanum was suggested for Minister of Instruction in Turkey. Neither woman held the office, but that they could receive such an appointment, one never given to an American or European woman, spoke well for their countries.

Today, the Kyrias sisters are devoting their powers to the development of the "Kyrias Collegiate," as it is called. After careful consideration, they decided to remove the school from Kortcha, which is too far from the centre of the country, to Tirana, the new capital. This had only six thousand inhabitants when it became the capital, but now has fifteen thousand. Albania is going through the difficult experience of taking on so-called western civilisation, and with it some of the accompanying vices and ailments. Curiously

enough, the new forces tend to lower the position of the Albanian woman and undermine her influence in the home. Hence the problem of a school that desires to fit and arm the women of this new state with the necessary weapons and the effective use of them in fighting the dangerous forces, is a serious one. No one is better fitted for this than the Kyrias ladies, trained in a mission school, given ideals of breadth and scholarship in Constantinople College, Parashkevi having earned an M.A. from Oberlin College, both of them disciplined in the hard school of warfare, loss and wide travel, devoted patriots, and women of natural force and depth of character.

Of course their equipment is meagre and inadequate, and everything is needed, from a new building to all sorts of outfit, but the Government is interested and there are friends in America, and surely this splendid little school will win its way, just as did its mother school, Constantinople College. In some respects the two schools are much alike, the main difference being that while Constantinople College inevitably became international, the Kyrias Collegiate must always be an expression of patriotism and nationalism.

Mrs. Dako is the principal of the school, but resides in Tirana with her family, while Miss Kyrias is the resident head and manager. Mr. Dako attends to the correspondence and the relations of the school to the Government and outsid-

ers. Most of the pupils are boarders, but there are a few day scholars. We give here, in part, a report published by Miss Kyrias on the Kyrias Collegiate, in 1924:

"The school is located within half an hour's walk from Tirana and far away from marshy places and at a slightly higher altitude than the town. The school building is facing a range of beautiful mountains on the northwestern side, arrayed in the winter splendour of snow-capped peaks, which in the summer is exchanged for a magnificent green garment. It contains three large court yards, which surround the main building, besides four or five fields, which make an excellent recreation garden and sports field for the girls. The wells have excellent drinking water, but unfortunately cannot be used to water the gardens during the dry weather, which lasts usually three months.

"Among our girls you find Mohammedan, Roman Catholic and Greek Orthodox, but anyone that comes to see them will be impressed by the fact that they all live like sisters. It is very unusual for the Albanian girl over fourteen years of age to attend school, and their diligence and perseverance was really striking. These girls, who never before were seen with books in their hands, are now studying very hard with a determination to be able to recite their lessons perfectly. It does one good to watch all these girls day by day grasping new ideas and grafting their mountaineer in-

dividualistic characteristics upon noble ideas of social fellowship and unselfish service for their neighbour.

" With the occasion of the Flag Day Commemoration, on the 29th of November, an entertainment was given by the pupils of the Collegiate in the dining-hall, the first one since the work was removed to the Capital. The scenes from " The Merchant of Venice " were a revelation to the ladies assembled. The girls declaimed and acted their difficult rôles with great charm and wit, while they carried their rich costumes with equal distinction.

" We have been honoured with calls from the members of the Supreme Council of Regency, members of the Cabinet, deputies and other high officials. I could fill pages with extracts from the album of visitors, to show what the leaders of our country think of this institution.

" The present prime minister has written: ' With great pleasure I visited the Girls' Collegiate under the direction of Mrs. Dako and Miss Kyrias, and am deeply convinced that this institution will have a page in the history of woman's education in Albania, just as this same school has its valuable history concerning its noble work while in Kortcha. The best guarantee for its progress is the capability and the courage which characterise the two distinguished sisters who direct it.' "

The Albanian students at Constantinople Woman's College always attracted a good deal of

interest on the part of visitors. The latter would often inquire, "Where is your Albanian girl?" (until 1911 there was seldom more than one at a time). One tourist, on having Parashkevi Kyrias pointed out to her, remarked disappointedly, "Oh, I supposed she would have pink eyes." Others, having seen the splendid Albanian guard of the Sultan, expected to find a fierce Amazon with wild locks and flashing orbs. But the Albanian students were neither Amazons nor Albinos. They were generally rather small, with relatively fair skin, and less Oriental in appearance than most of the students. One of them had lovely blue eyes and light brown hair and another had red cheeks and nut brown braids. They were generally conscientious students and fine characters.

When Mr. Crane became interested in Albania, he gave a sum to support six Albanian girls, some Moslem and some Christian, in the college. A number of them came from the Kortcha school. The graduates of this school are a great credit to the institution. Some remained in the school after graduation, as teachers or helpers and showed the same courage and loyalty as the Kyrias ladies. Many have married and become helpful wives and mothers with higher ideals of home than their parents had. One Albanian doctor said that as soon as he entered an Albanian household he could tell at once whether its women had been trained or not in the Kortcha school, for if they had, their

manners and self-respect and housewifery all showed it. The girls from the school are in great demand as wives, for the men have found them a great improvement on the uneducated women.

As the best type of Albanian girl is now attending the Kyrias Collegiate, this school should continue and improve on the splendid work already done in Kortcha.

VIII

COMING DOWN FROM THE BALKANS

FROM Bulgaria students began to come to American High School early in its history. Mrs. Williams saw their desirability as students, and sent Clara Hamlin, who, like other members of her distinguished family, was a fine linguist, to Bulgaria, where she learned the language and made propaganda for the school.

There was an excellent American school at Samakov, and which, when the school in Constantinople became a college, fitted students admirably for the freshman class, even teaching them good English. But President Patrick wanted to reach not merely the missionary product, fine though that was, but also the Orthodox Bulgarians. After a good deal of parleying and several visits to Sofia, the college was affiliated with the " gymnasia " of Bulgaria, whose graduates might enter the college without examination. If they had taken two college years in the Gymnasia, they were admitted to the Junior class. But as they never knew the English language, they had to spend a year in preparation. This year was thus arranged.

The students took some three hours a day of

THE BRIGHT-EYED, UP-TO-DATE BULGARIAN STUDENTS IN 1924

English work, including conversation, grammar and composition, filling the other hours with courses in Bulgarian and probably French. The second semester they entered freshman courses in composition, literature and history and had special courses in English besides. If a girl had any aptitude, she could enter the junior class in her second year and carry the work well.

The Bulgarian students in the college are among the best there. Of good health, considerable industry, ambition and sometimes real ability, they are a most interesting group to teach. They are good linguists, as are most of the Orientals, and in their keen interest in modern developments and a sense of a remote past, are very rapidly developing into enthusiastic students of history.

Of course, some of the Bulgarians are not clever, but there are enough fine intellects among them to make teaching them a delight. One of their accomplishments is acting. Once the Bulgarian Society of the college gave a very attractive presentation of a folk-play of Vasoff's entitled " Tchorbadji Mikelovsky," or " Michael, the Soup Dealer." The students acted most effectively the rôles of the fat officials, the young soldiers and the girls of the play. One of the Bulgarian girls of that time had a really remarkable talent for acting, taking with great skill such diverse parts as the title rôles in this play and in Molière's " Le Malade Imaginaire " and in Grillparzer's noble " Sappho."

In all the social life of the college the Bulgarians have taken an active part. They join in the basket ball, hockey and tennis. They are eager for pictures and the occasional outing of the art department or the history classes, delighting in the sights and museums of Constantinople, they are enthusiastic members of the literary societies and are always ready to dance either western dances with the other girls, or their own folk-dances, to sing in the glee club or take part in an entertainment.

They possess a certain sturdiness, an out-of-doors quality that mark them as different from the fanciful, sentimental and weaker-nerved daughters of some other nationalities. Sometimes a roughness accompanies their greater strength, a Bulgarian hoyden being more common than a Turkish hoyden. The Greek girls stand somewhere between the Bulgarians and the Turks in quality of breeziness.

The number of Bulgarians increased until, in 1912, there were forty-three in the entire school, largely, however, in the upper college classes. During the Balkan wars the number kept pretty steady, but after the World War, with its disastrous economic effects on Bulgaria, it dropped to twenty-three, in 1923.

From the other Balkan states there have been only a few students now and then, an occasional Servian or Roumanian. But the fact that these countries have never had any American mission

schools has made a difference in the attraction that American colleges have for them.

Youngest of the nations of the Balkan Peninsula to throw off the Turkish yoke, it being less than fifty years since it became independent, Bulgaria has less illiteracy than any other country in that region. In 1880, only one out of ten soldiers in the Bulgarian army could read and write; whereas, in 1920, only one in twenty could not. An excellent system of public instruction has been established, with nearly five thousand primary schools, a large number of secondary schools and the University of Sofia. The amount spent for educational purposes in 1912, just before the first Balkan war, was one dollar and twenty cents per capita, as compared with sixty-seven cents in Servia, fifty cents in Greece, forty cents in Montenegro, and twenty cents in Turkey.

Bulgarian students have gone to Bucharest, to Paris, to Germany and to Switzerland for their education. But a large number have gone to Constantinople, both to the French schools and to the American colleges. When Bulgaria acquired her independence and needed statesmen and parliamentarians, it was her man trained in Robert College who came to the fore and led in statesmanship. The American schools in Bulgaria have done much to educate Bulgarian youth, especially Protestant youth, and the two colleges in Constantinople have done a wider work. And even though Bulgaria has

now a good system of her own, culminating in the coeducational University of Sofia, she still needs all that we of the West can do to help her in her struggle with ignorance and barbarism, and lift her into the higher life that she desires. Since the Great War and the very severe peace treaty, she has been in a sad plight and education has suffered.

The Bulgarians are perhaps the least Oriental of the many nationalities in Constantinople Woman's College. They are fairer and brighter in colouring than the Armenians, Greeks or Persians, are rather taller and larger on an average, and have more energy and less languor than the Turks. Bulgarian girls incline to roundness of contour and figure, many of them having round, full faces, rosy mouths and dimples. This moon-faced effect is heightened by the fashion of wearing the hair in braids around the head. One sees plenty of dark hair in Bulgaria, but one also looks with pleasure on warm brown tints, chestnut tresses, and occasional auburn heads. One of the most beautiful girls I ever saw was a Bulgarian, with a glorious mass of copper-coloured waves, a clear pale skin like mother-of-pearl, well-set grey eyes, a delicate mouth with small white teeth, and the height and bearing of a princess. The bright cheeks of so many of the Bulgarians are a pleasant change from the dark and pale skins of most of the girls in the college. Their eyes are generally less large and languorous than Oriental eyes, looking you

squarely in the face, with more frankness and less seduction.

The origin of the Bulgarian people and their relationship to the other Balkan nations is naturally of interest in these times of highly developed nationalism. The Bulgars are a branch of the great Slavic race, as are the Servians, Russians and Croatians. They are not, however, pure Slavs, having received an admixture of Tartar blood many centuries ago, a fact which is occasionally betrayed by the upward slant of the eye and the high cheek-bone. The Bulgarians are not fond of acknowledging their Touranian blood, and writhed somewhat when the Turks, in a burst of affability after Bulgaria entered the Great War, wrote in their journals of the blood relationship that made an alliance between Turks and Bulgarians so natural.

All of these Slavic peoples except the Roumanians speak languages derived from a common old Slavic tongue, and sufficiently alike so that an educated Bulgarian can read Russian or Servian with little difficulty; and they use a common alphabet, which is a modification of the Greek, including some queer compound sounds not in the Greek tongue, such as the first letter of the word Tschaikowsky, which we transliterate by Tsch. The Bulgarian language is full of sibilants and English gutturals, but does not include the deep German or Armenian guttural.

The names of some Bulgarian girls may give an idea of the sound of the language: Nadezhda, Nadelka, Zarafinka, Blagoya, Vessalina, Goonka, Zdravka. Diminutives are formed by the introduction of a K, for instance, Anna becomes Anka in the home, Elena, Elenka, and Ekaterina, Tinka. The last names all end in off for the men, and ova for the women, meaning son or daughter of. Thus Magthalena Petrova is Magdalene, daughter of Peter; Mara Angelova is Mara, daughter of Angelo. Family names are just coming into fashion, so that Peter Dimitroff's son may call himself either Dimitroff or Petroff, in the former case making the name Dimitroff permanent in the family. One of the students illustrated this latitude in the matter of family names rather amusingly. She had been known in the college for years as Teeha Doncheva, bearing her father's name, when, one day, deciding that it was more progressive to have an old family name, and at the same time exchange her diminutive for a more dignified name, she abruptly took to calling herself Theophanie Danielova, to the great confusion of the records.

When Russia was an insignificant country under Tartar or Polish dominion, and Byzantium ruled the Eastern Roman Empire, the Serbs and Bulgars were warlike nations on the northern frontier, continually taking advantage of Byzantine weakness, often in bitter rivalry. Thus at one time a Greater Servian Empire occupied what is now Macedonia,

and pressed to the gates of Constantinople, and twice a Bulgarian Tsar extended his conquests to the Bosphorus, menacing Byzantine sovereignty. Bulgaria and Servia both, therefore, have what they regard as a glorious past to inspire them, and the country that was the arena of the two Balkan wars, 1912-'13, and was later harassed by the World War, has been possessed and governed in the past in turn by Greek, Serb, Bulgar and Turk. This fact is continually used in arousing the nationalism of the Balkan peoples, a nationalism that is greatly over-developed and was one of the immediate causes of the World War. There are few people prouder of their nationality than are the Bulgarians and Serbs. The Bulgarian students of Constantinople College were as haughty in their national pride as though all roads led to Sofia, and it were the summit of human glory to be a Bulgarian. It seemed a pleasant if rather amusing trait, but we have since realised that the aggressive nationalism of these south Europeans is dangerous and regretable.

The past has created a great deal of antagonism between Bulgarians and Greeks, an antagonism that was heightened by their both belonging to the Orthodox Church, which gave the Greeks for centuries an ecclesiastical control over the Bulgars, and caused the latter to break away and form a separate church when, in 1876, they became politically free from Turkey.

Another cause of friction between Bulgarians and Greeks is the difference in character. The Greek thinks himself superior to the Bulgarian in every way; the Bulgarian, on the other hand, regards the Greek as his inferior. So it is the world over.

A Greek schoolmaster has been quoted as saying that as the Turkish conqueror had the claws and fangs of a tiger, the Greek has been forced to acquire the qualities of the fox. If the Turk at his worst had tigerish qualities and the Greeks a foxy nature, the Bulgarian in his persistence and solidity and lack of subtlety might be compared to a bulldog.

In Constantinople Woman's College, despite these racial and historical causes for friction, there has been a surprising amount of harmony between the Bulgarians and Greeks, and even one or two good friendships. But the feeling, so deep in their nature, would occasionally find expression, sometimes rather amusingly. For instance, when Greek Chrysanthe accused Bulgarian Blagoya of having burned the Alexandrine library, it seemed rather an ancient grudge. But when Antigone and Thalia, who had lived peaceably among Bulgarian friends in Philipopolis, were driven from their home by an anti-Greek uprising, some years ago, it is not strange that they dropped their correspondence with Bulgarian school friends and expressed themselves bitterly, although, as

Tinka said with a shrug, "What had I to do with it?"

This antagonism was at the bottom of the devastating little war that followed the war of the Balkan States against Turkey—the Second Balkan War of 1913. No one who knows the so-called Allies could conceive of their working together harmoniously after the war with Turkey was over; this was evidenced later in the Great War, during which the Bulgarians spoke far more bitterly against Servia than of the Great Powers they were fighting, and hated Greece much worse than they did England.

The Bulgarians are mainly a peasant folk, living on the land and cultivating the soil. Under Turkish domination there was nothing else open to them. But since their independence, in 1876, they have developed along other lines as well, a small part of them becoming dwellers in cities, soldiers, merchants and officials. But they are primarily and most naturally children of the soil.

There are neither the idle rich nor the abjectly poor in Bulgaria. The high and the low lead the simple life, and luxuries are hard to find. The men of the country are mainly peasants, but the women nurses during the Balkan War, 1912-'13, all paid tribute to their courteous and respectful demeanor.

These peasant people have very solid qualities, qualities that should take them far, and should

never let them retrograde, for a gain made by persistence and sheer weight cannot be lost, as can that won by a trick. There is an initiative and a power of organisation in the Bulgarians that is unusual in the capricious and fatalistic Orient.

The Bulgarian peasant, generally speaking, leads a very primitive, but healthful and active, life. The house is of the simplest, furnished lightly with mattresses on the floor and rude stools and tables. The mother has her spinning-wheel and sometimes her loom; she may also help her goodman in the tobacco field or the onion patch. She spins and weaves for her daughters the heavy cotton garments that they wear, then embroiders them richly in bright reds, blues, and greens, and sews in bits of looking-glass and beads to make them gay. She cross-stitches their bright aprons and strings beads for their necks.

A holiday in a Bulgarian village brings out a wonderful array of gaudy costume, straight and awkward in line, but most brilliant in colour decoration. The women's big waists are usually emphasised by huge silver buckles, which stand out almost grotesquely. When, however, a girl is young and pretty, her abundant curly hair, into which are braided bright threads or ribbons, with often a flower in her ear, her bright colour heightened by the gay embroideries, and her slender figure, which the straightness of her dress cannot spoil, make her an attractive vision. Of course

these gala costumes are laid aside during the working days, for there is much work, especially in the summer when the days are long. In college the Bulgarians dress like Europeans, except for a national celebration.

Many of the Bulgarian students had very sweet pure voices, and they formed a large part of the college chorus and choir. They used to be fond of singing their folk songs as they loitered in the garden. If we walked in the grounds after school hours we very often encountered a group of Bulgarian school girls, knitting busily or sauntering with intertwined arms, singing their pretty native melodies. Their songs are arranged in parts, which the pure Oriental singing never has. The girls used to sing a number of two-part songs in which their girlish voices sounded very sweet. Sometimes the songs were pure lyrics, but not uncommonly they were little ballads, telling a story of love or adventure.

Sometimes minor in their melody, as is most Oriental music, they were so often gay and sprightly in a full major key. The national song which the Bulgarians all sing with enthusiasm, "Shumla Maritza," is spirited and affective, with a martial swing. It takes its name from the river Maritza, where a decisive victory was once won by the Bulgarians. The Bulgarian peasant song is more like European music than are Turkish and most other Oriental songs.

A girl in a Bulgarian village is not without her amusements. One of her tasks involves a social pleasure, for which she has a keen zest. As in the Bible times, all the water for a village must be drawn from one or two wells or springs, and these watering places or fountains are the scene of much sociability. Hither come all the youths and maidens of the village, and it is doubtful whether they hasten away as quickly as they might. The girls wear yokes on their shoulders, from which depend the pails they are to fill with the fresh water. Often the youths fill the pails for them; then, in return for such gallantry, they whisper a request for the flower over the maiden's ear; or, bolder, perhaps, they steal the blossom. I was told of one fellow who annoyed a girl by taking the flower she was reserving for a more favoured swain; so that the next time she filled her flower with snuff, and when Ilya filched it, and put it to his nose he was mastered by racking sneezes, while the other boys laughed and hooted.

The youth of Bulgaria, as you see, have long been allowed to meet freely, the sexes not being kept apart as the Moslems used to be. There is coquetting and courting about the fountain and home gatherings in the evenings. Marriages spring from mutual attraction and choice rather than the arrangement of families, as do Armenian and Turkish alliances.

There are husking-bees and quilting-bees where

the young people meet, but the most popular form of social entertainment is the sedanka. Here assemble the young men and women of the village and adjoining farms, chaperoned by some old lady, who putters about the hut, boiling corn on which the guests may regale themselves. The young people sit about the open fire in a circle, Stoiko next to his Keetsa, Vasilka closely pressed by Nancho, every laddie seeking his lassie. Then some one sings a verse of a song, and when he has ended the chorus takes up a refrain and chants it. Some one else follows, using an old stanza; or, if he likes, composing a new one, and again the chorus follows him.

This continues till all that they have to express has been said. Then the session ends, perhaps with a feast on the boiled corn, or perhaps with a folk dance.

The Bulgarian folk dances are danced in a row or circle, the leader generally waving a bright handkerchief and turning and twisting about his line of followers, like a mild game of "crack the whip." There is stamping in ragtime, swinging of feet, clasped hands, skipping, and leaping—all mirthful, and much of it very pretty. This dance is a little like the English Morris dance and noticeably different from the Eastern body dances or the Russian dances of pursuit, retreat, and final capture. It suggests health and abounding spirits and good fellowship, without the sensuality that so

often marks the Oriental dance. Here again one seems to feel the kinship of the Bulgarian of the South to the energetic peasant of the North. The music may be furnished by singing and clapping of hands or by some instrument.

Occasionally the sedanka ends in a dramatic fashion. Some brawny fellow who has been courting his Darka assiduously will seize her in his arms and carry her to his home. The next day this "marriage by capture" is given legal and religious sanction by the blessing of the Orthodox priest. I once asked Zarafinka what would happen if two men wanted the same girl. She replied simply: "The stronger would get her." "And if she preferred the other?" "Ah! if she were very clever she could help the weaker to take her, but usually she *preferred* the stronger. Generally the girl who is carried off was prepared for the capture."

Of course, the Bulgarian peasant is full of superstition, and a good many quaint beliefs cling around fortune-telling, and how maidens may discover their future husbands. The best time for such divination is not ALL HALLOW EVE, as with us, but early in the morning of St. John's Day, in June.

Life in a city is new to this generation of Bulgarians; for fifty years there were no Bulgarian cities—only great, straggling Turkish villages. Now there are a number of very creditable modern towns. Sofia, the capital and seat of court and parliament, is of rather remarkable growth. When

I visited the regular, new city, my first feeling was disappointment; for it is flat, devoid of picturesqueness, and at first sight uninteresting.

But after all is it not interesting that a people so recently a dependent people, living in chaos, should now have a city of well paved and lighted streets, comfortable houses, an occasional monument, a plain, substantial royal palace, a public garden, and a well-equipped hotel and shops?

The young ladies who showed me over their city were very proud of their schools and parliament building, which I naturally found very ordinary, and I confess to being bored by being taken all over the fine new post-office and into every little room. But later it seemed to me to be significant that the things of most note in Sofia were the really useful and progressive factors in a modern city's life—not galleries and museums and bazaars. Sofia has no past that it wishes to perpetuate. The old and valued traditions of Bulgaria cling about the ancient capital of Tirnova, or the famous Rila Monastery, but they mean far less to growing Bulgaria than does unromantic Sofia.

IX

ADMINISTERING AN AMERICAN COLLEGE IN THE ORIENT

BESIDES the qualities necessary to the builder and president of a college in America, the President of Constantinople Woman's College required a number of other qualities. Dr. Patrick had to deal with a foreign government and a very complex international situation; therefore, she must be a diplomat. That her diplomacy was based on a genuine good will towards the peoples among whom she lived, and that she was looking out for nothing for herself or for America, was, of course, a help. But besides this purity of motive, a great deal of tact and delicacy was often required to steer through the troubled waters of the Near East, and President Patrick had the ability to yield in nonessentials and to remain quietly firm in essentials, to please even when saying no, and to convey a sense of friendliness under all circumstances that has been rarely equalled by Americans in the foreign field.

In a country where all European schools have been centres of political intrigue and propaganda, and the schools of the Church have supported the

plans of the State, it was hard for a European or Oriental to appreciate the absolute selflessness and disinterestedness of the American schools and missions. But that it was finally appreciated was shown by the Turkish friendliness manifested to Constantinople Woman's College in many ways. Even under the suspicious rule of Abdul Hamid II. the college was freed from taxation and given many privileges.

But the Sultan's suspicion and distrust of all things Western showed itself in many ways. All of the books that came through the customs, unless under special protection, were censored and often confiscated. No books were to enter Turkey that mentioned the Ottoman Empire or the Mohammedan religion. This was so hard on history textbooks that one copy of Redpath's history that had been given the college lost just half of its volumes before it reached its destination. Even poetry and drama were not safe. From a set of Shakespeare's plays were taken *Hamlet* and another play because of slighting reference to the Turk, and *Julius Cæsar* because it told of the assassination of a ruler. Dante's *Divine Comedy* was taboo because of the place the poet assigned to The Prophet, and Milton could not be admitted because he told the story of the great rebellion. In the physics department, dynamos were refused at the customs house because of a fancied connection with dynamite. Once an invoice of tennis balls was denied

admission because someone read it " cannon balls." Abdul Hamid would not allow telephones in his city because they got messages to places quicker than his spies could reach there, and typewriters were doubtful because on them one might hatch conspiracy.

What made it at all possible for foreigners to work in Turkey was the " capitulations," as they called the special protection given originally by the Byzantines to foreign colonies. This protected European and American residents in Turkey, but not native teachers. The latter often had great difficulty in getting passports or permission to travel to the schools at the beginning of the school year. Another annoyance that very often began the year was the quarantine laid against supposed cholera, which would hold up students from entering Turkey just as college opened. One September all the Bulgarian students were detained two weeks.

The college was supposed to submit to governmental supervision and correction every lecture that was given, but naturally this was impossible and was never complied with. Once, however, a noted French orator was the guest of the college, and was to speak on the harmless theme of Brotherly Love. A large number of guests were asked to meet and hear him. But the influential Catholics of the city incited the government to interfere and prevent his speaking. Two hours before the

time set, word was received that his lecture might not be delivered, as it had not been submitted to the authorities in advance. The lecture was abandoned but the reception was held. Europeans and Americans came, but guards stationed at the college gate turned away all Turkish subjects. Spies were everywhere, even among the families of the students.

All these restrictions were in time of peace, but in its history this institution had encountered many wars, several periods of massacre and a revolution and a counter revolution. The college in Scutari was surrounded by walls, and had Croat guards stationed at the gates, and the lowest windows were barred, so that the suggestion of possible danger was always there. Dr. Patrick and her lieutenants seemed always to live on the edge of a volcano.

Once she was sitting on the deck of a Bosphorus steamer when a man near her uttered a horrible shriek and jumped into the sea. Her companion was severely shocked, but noticing Dr. Patrick's calm, said a bit testily, "Of course, you didn't mind, you are so used to things happening." Indeed, it is true that Dr. Patrick has seen so many "things happen" and has still been protected by God that she may well be calm and know that her work will stand.

Within the college one of the great problems was to keep harmony between young women of eighteen different nationalities, of three great religions, and

of all classes. This was most marvelously accomplished. Lovely friendships sprang up between girls of enemy nations, and a general spirit of understanding and love was exhibited.

For forty years President Patrick, with love in her heart for all the Eastern nations and partiality for none, with compassion for the distressed wherever she found them, and an understanding of their difficulties, has kept from saying one untactful word, from offending one person, from irritating one sensitive nationality. This is a great achievement and the source of much of her influence.

The variety of students meant a great difference in preparation, and consequently a difficult problem for the registrar. How to classify a Roumanian girl, for instance, who had had a fair preparatory schooling in Roumania, and was an advanced student of French, but knew no English.

The college is conducted in English. A few of the students enter with a knowledge of that language, some having learned a smattering from the mission schools, and some having a better knowledge. But most of the girls do not know English. If they enter the Preparatory School, they get the language through the ordinary studies, and by especial English classes. But the harder problem is with those entering the college, even sometimes ready for the junior class, without English. English is absolutely necessary. To begin with, the professors, who must be American, are seldom

qualified to teach in any other language, and nearly all the text-books come from America, and the whole plan is American. Then, with eighteen nationalities, which language would one pick out to be the college tongue? Unfortunately not Turkish, which is very difficult, and in 1900 was known by only a few of the students and none of the American teachers well enough to teach in it, and which had few text-books that could be used. French is a well known tongue in the East, but the college is based on English and feels that a knowledge of English literature is one of the fine things that it has to offer. This necessitated a bookroom in which the text-books were kept and sold to the girls, and the distance from the base of supplies often worked hardship.

The Orientals are fond of languages and wish to study them. A good many had to be offered in the college. Each of the nationalities most largely represented in the college had to study its vernacular. So, full courses in Greek, ancient and modern, Armenian, ancient and modern, Turkish with a background of Arabic and Persian, and Bulgarian with old Slavic were given. This necessitated a large staff of language instructors, even where classes were very small. Strong French and German courses were also given, and some Latin. As the language courses developed in the college, it came to be the requirement that every student should study English, and either French or Ger-

man, and her vernacular, if it were taught in the college. For instance, a Greek would study English, probably French, and ancient and modern Greek, and often would ask to take Turkish or German. An English or other northern European student was expected to take Latin with either French or German. The students learned English with facility, conducting debates, acting plays and even writing verse in that tongue. All public exercises were in English unless the occasion were a special vernacular or French one. Today, the Turkish language is taught to all students who are residents of Turkey.

Before the Great War, one curious complication arose over the national and religious holidays. Fancy living in a country where there were four regular calendars: the year that we are used to, generally called "new style," the "old style" observed by the Greeks and Slavs, the Jewish calendar and the Turkish calendar. Of course we followed our form, but we had to observe certain dates of the others. In the year we had to observe three New Year's Days, three Christmases and two Easters, besides two Turkish "Bairams," or feasts, one Turkish fasting month, Ramazan, and several Hebrew feasts. There was an attempt to let each group follow its own feasts and fasts, but it was hard on the cooks to prepare separate tables for the Greeks who were fasting one way for their Easter, and the Turks who were fasting in quite another

way for their Bairam. How to give Christmas holidays that should accommodate all the Christians was a puzzle each year. The first Christmas belonged to the Latins, as they called all the Westerners, and came on December 25th, N. S. Two weeks later came the Greek Christmas, on December 25th, O. S., and two weeks after that came the Armenian Christmas, on Twelfth Night, O. S., and each Christmas lasted three days! It was simplest never to put our "Latin" Christmas into the holidays, so that day was set aside as a solitary holiday, and as all the students were in the college it became the college Christmas.

It was a very attractive Christmas, in the early years of the century. It began the midnight before with the singing of carols by a group of musical girls, who sang before the doors or windows of all the teachers. There were especial Christmas prayers the next morning, and then the Americans and a few Europeans who could not go to relatives, had a Christmas dinner with turkey and mince pie as much like home as possible. An evening party and many charming presents from the girls made the day gay. The later Christmases were observed for those students who could not get home, by special Oriental dishes and an evening party.

During the early history of the college there were even two time systems, for the Turkish time was apparent solar days with apparent lunar months. The latter did not concern the college, but the days

did, for all the Bosphorus boats ran on Turkish time, and one had continually to calculate when the sun had set and whether he was to subtract or add that time to make his boat. All this has come to an end, for the Western calendar has now been completely adopted.

Still another complication due to the cosmopolitan situation of the college was the varied coinage. Turkish money, with its difference between gold and silver standards was vexing enough, but when, in addition, in an afternoon's shopping, one received in change gold pieces of English, Austrian, French, German and Turkish currency, that was worse. Moreover, in those days there was never enough small change, but one had to patronise the money changers, who had little stands on the corners, and *buy* one's change, losing something every time one changed the equivalent to a dollar or a larger coin. Furthermore, it was wise to look out for clipped, sweated or worn coins. All this is also a condition of the past, for by 1917 all currency ceased, and only Turkish paper was in circulation. The old confusion ceased, although some difficulties resulting from post-war effect on exchange took its place.

We may truly say that administering an American college in the Orient has always been a most complicated matter, although with the advance that Turkey and her neighbours have made, many of the curious old difficulties have disappeared.

Two expressions of what the college stood for are to be found in the favourite college song, written by Edith Carter, an American student in the early days, and the college hymn which I wrote in 1905.

COLLEGE SONG

At the center of the world
All the lands around thee,
Orient and Occident
With their best have crowned thee.

CHORUS:—*Oh, our College, tried and true*
We will love thee ever,
Alma Mater and the Blue,
We'll forget thee, never.

At thy feet the Bosphorus
Lies in all its glory
'Neath the towers and the mosques
Famed in song and story.

From the shores of Greece we come,
Or the Danube's waters,
Or from ancient Ararat,
We, thy loyal daughters.

Tho' we wander far away
We will love thee ever
Lessons deep we learn from thee,
To forget, no never.

OUR COLLEGE

Our College, in thine honour
A hymn to thee we raise;
The power that thou hast given
We use it to thy praise.
For care-free golden playtime,
Friendships both sweet and true,
For years of kindly shelter
Our thanks to thee are due.

O College dear, we praise thee
For pointing to the stars
With faith and hope unswerving
Which no weak vision mars.
Thy service unrestricted
By race or class or creed;
Thy love so freely offered,
Its only claim—our need.

O College, we would thank thee,
With minds that thou hast trained,
For growth and chance of growing,
For strength of purpose gained;
For worlds that thou hast opened,
Thoughts that enrich all life,
For heavenward raised ideals,
For power of noble strife.

X

A FIRE AND A REMOVAL

THE new American College for Girls very soon won recognition both in other institutions and with the public. At the Columbian International Exposition, held in Chicago, in 1893, this college had an exhibit in the educational section with the colleges for women that had received American charters, and was awarded a bronze medal and a certificate of excellence. Soon after, its diploma was accepted for entrance to all the universities of Europe except the University of London, which required more Latin than the American College gave.

The favour of the Oriental people was won partly by the excellent work done by the college and partly by the tact and charm of the president. One member of the faculty wrote, " The splendid idealism of Dr. Patrick energises and uplifts everything and everybody around her and gives her the confidence and trust of this Oriental public." Would-be students begged to be taken into the college or its preparatory school regardless of insufficient accommodation. In the necessity to provide for the increased number

of students, larger financial support must be provided.

The straits to which the treasurers were put and the woeful sense of handicap and longing for funds were pathetic. Occasionally visitors from America or Europe would visit the college and sometimes make it a substantial present. One rather comical incident was the visit of a wealthy American couple to the college, and their apparent appreciation of the trouble taken to entertain them. On leaving, they requested to see the president alone. As she had given them her room for their stay, she came to one of the professors and asked the loan of her room in which to receive them. When she returned to the waiting professor, she told dryly how the visitors had expressed admiration of all that they had seen and begged her acceptance of—a second-hand copy of a popular novel! The two ladies indulged in a laugh that was near to tears.

A more profitable visit was that of Mrs. LeBoutillier, in 1903. This resulted in several large gifts, the first being from her mother, Mrs. Henry Woods, of Boston, who gave $62,000.00 for immediate relief, specifying its application. In March, she contributed $8,000.00 of this money for the introduction of a plant supplying heat, light and water to the two main buildings. This had strange and unexpected consequences, as we shall see later.

The putting in of this plant brought out the

curious contrast of the methods of the East and the West, in fact it was not the first time that these Americans saw the difficulty of "hustling the East." The American steel boiler was brought into the college yard, having been drawn up the hill by four great buffalos decorated with blue beads and red tassels with their green yokes surmounted by a tall decorated structure, the whole escorted by ten shouting men. The students gathered around it with great enthusiasm and gave three cheers for the boiler and three cheers for Mrs. Woods.

In 1895, an important gift was made to the college by the Turkish government. An Iradé, which is an Imperial, unchangeable edict of the Sultan, was granted to the college, placing the college property in the name of the corporation and holding it strictly to educational work. This Iradé was obtained after some years of effort and the payment of bakshish or fees, to the amount of $2,615.41. Sultan Abdul Hamid also released the property from taxation, making this liberality, by the aid of Judge Terrel, the American Minister Plenipotentiary, and Mr. Henry Dwight, a missionary, his defence against the charge of antagonism to the Christians in the massacres of 1895-6.

The by-laws attached to the new charter of the college gave more power to the Woman's Board of Missions than it had had before, and seemed to bind the college to a narrow financial policy and hence a restricted growth. Instead of raising the

money that was so insistently demanded the trustees drew for current expenses on the $10,000.00 that had been given by Mr. Wilder for endowment.

President Patrick went to America in the winter of 1903-4, burning with anxiety for the future of the college. There she made warm friends of the college, and with her devoted ally, Miss Borden, she organised an advisory committee, of which Charles Cuthbert Hall, President of Union Theological Seminary, was chairman, and other very strong names were added. This committee worked for two things: the independence of the college from the Mission Board, and its adequate endowment.

New buildings and equipment were needed, and it was time that President Patrick should be able to offer her faculty more than the meagre missionary salary. There had been attempts to buy adjoining land for some years, but the owners held it for an exorbitant price. The Preparatory School was housed in an old Turkish building that was so dilapidated that the snow and rain came into the teachers' bedrooms. Mrs. Henry Woods had designated some of her money to be spent in building a new preparatory school, but the matter of buying land adjoining the college grounds dragged on for years, as the owners thought the Americans had to have the land at any price. Then the strange consequences of the gift of a heating plant appeared and turned the situation as by a Providence.

We have been told that putting new wine into old bottles is unwise. The new heating plant employed the old chimney to Barton Hall, which proved not big enough, so that a disastrous fire was the result. On the evening of December 13, 1905, the students had just retired to their dormitories when smoke and flame flared out in Barton Hall. The girls' fire brigade was quickly on duty with fire extinguishers, lines of buckets and hose. This proving quite inadequate, the fire department of Scutari came to their assistance. But the fire was rapid and greedy, and by dawn Barton Hall was a pile of smoking ruins. An eye-witness wrote of the tragedy of that night:

" Barton Hall has been burned, and all the world is topsy-turvy. I could think of nothing but that we were in a state of siege—the howling mob outside the walls, the tolumbagees (native firemen) with their picturesque costumes and their long pikes, the military fire company with their helmets and their bugle signals, the soldiers everywhere and the grand decorated individuals on horseback sent by His Majesty, and in the midst of it Barton Hall a mass of flames in the black night. There was nothing left but to watch the efforts of the men to save Bowker Building and to try to guard the saved property from being stolen. But oh, the primitiveness of it all! No implements for tearing down the corridor between Barton and Bowker Halls, and only those weird little *tolombas* with a

sort of bath tub arrangement kept full of hand pails and a syringe for hose. I cannot yet see how Bowker Building was saved. Nothing but the absence of wind and the providence of God did it."

The splendid part of the night was the coolness and calm of the students. When you think how uncontrolled the ordinary Oriental girl had been, and how helpless, the picture of these quiet, controlled young women, walking through the stormy night, some of them in their night clothes, and others with only a few things snatched in passing, going stripped of all their possessions to a place of refuge, you can see what a wonderful thing the college had given them. And the neighbours were filled with amazement and admiration. That night did more to establish the college in the respect of the townsmen than any other thing had ever done. The girls made no fuss over the exposure and the personal loss, but wept only for the loss of the college.

President Patrick reflected this impression made on the public when she wrote: " The calamity has set the whole country on the *qui vive* to help the college. We have never before had such enthusiastic support. Letters and resolutions of sympathy have poured in."

The hardships of the next year were harder to bear than the tragic night. Somehow, by renting small adjoining buildings, the students were all housed. The teachers crowded into smaller quar-

ters, and gave up the guest room, and the office went into the drawing-room and classes were held in the teachers' sitting room. The girls had lost their auditorium and their gymnasium, but the Armenian chapel near by lent its auditorium for many exercises, and the girls had their physical exercises in the garden or between the seats in the study hall. Yet in spite of all depressing circumstances, applications for entrance increased.

But the burning of half of the college raised an interesting question, why rebuild in Scutari? And at this time, like a star in the darkness, arose the possibility of purchasing property on the European shore of the Bosphorus and erecting an entirely new college. To this end the next years were devoted.

Above the village of Arnautkeuy, six miles from Pera, was situated a property of fifty-four acres, including a beautiful wooded park and several old buildings. This was owned by an Armenian family, who, being resident in Paris, wished to sell it. To us in the West, where, if you want property you buy it and pay for it and take possession, it would seem almost incredible the diplomacy and secrecy and business skill required to put through the deal, and the obstructions put in the way by greed, suspicion and politics. But Mary Mills Patrick, patient and smiling, possessed all these qualities. And she was supported at every point by William W. Peet, Treasurer of the American

Missions in Turkey. His knowledge and character, with his ability and wise judgment, had made him the advisor of ambassadors and the administrator of millions of relief funds that had been sent to Turkey. In this affair, his clear perception, his exact methods of executing business on principles of equity and his requiring of records of evidence on important decisions, gave him the mastery of all strategic points.

In telling the story of this transfer of property, I shall follow closely the account of Miss Borden, occasionally using her exact words.

"Enlarging the college was a long, weary and rugged way, extending from Constantinople to Paris and across the ocean to America. There must be compliance with intricate real estate claims; tangles of taxes and land dues of a hundred years, and various degrees of inheritance must be settled, duplicity of governments and individuals must be surmounted; thousands of dollars must be raised for the purchase of property.

"Week after week and month after month President Patrick and Mr. Peet gave watchful care for the property at Arnautkeuy in unity of purpose. To this President Patrick added the administration of the college. Her splendid idealism everywhere gave energy and uplift in personal influence on every condition of affairs. In secret conference with holders of the estate, in scores of interviews with agents and lawyers, in journeyings across land and sea, in days of conference in diplomacy in

Washington, on adding cables and telegrams to letters, she toiled up the hill of conquest with able defenders all along the way."

It was learned that adjoining land which would connect the Heights with the shore of the Bosphorus, which was essential to the college, could be obtained. At this point a most serious crisis arose. The vendors of the Heights made a final closing of their contract to depend on the purchase of the adjoining property. The whole matter was contained in a cablegram from Constantinople to the trustees, who grasped the situation and voted an immediate cable to the committee at Constantinople to purchase the two sections at once. The purchase of the Arnautkeuy property for $57,400 was completed in October, 1907. But the deeds for the property were retained, locked up in the Bureau of Deeds of the Ottoman government, and it seemed impossible to make any further progress.

President Patrick went to America to take up the case of the withheld property and had interviews with Elihu Root, Secretary of State, and with President Roosevelt, but nothing was accomplished. In the meantime the Sultan appealed to Dr. Peet for the relinquishing of the American claim on the Arnautkeuy property in order that the property might be acquired for His Majesty's civil list. In this interview Dr. Peet pointed out to the

Secretary that the American purpose in Turkey was only to bestow enlightenment on the people. The Secretary threw up his hands, exclaiming, "Enlightenment! now you have struck the chord which continues to hold the deeds locked up; the Sultan detests this enlightenment which will destroy his dominance over the people."

The matter seemed almost hopeless, when sudden success was brought about by the Revolution of the Young Turks, in July, 1908. Dr. Peet took immediate advantage of the change of attitude towards "enlightenment" as well as towards foreigners, and pushed the business to a conclusion.

The drama of the Arnautkeuy deeds culminated in three days of August, 1908. The twelfth, Thursday, was spent by the representatives of the purchaser and the vendor in the Department of the Bureau of Deeds of the Imperial Archives of the Ottoman government, watching every opportunity for claiming the deeds so closely that their mid-day meal of bread and cheese was brought to them by a messenger. Friday, the thirteenth, the Mohammedan Sabbath, was employed in making fresh official copies of the deeds at a retired place on the upper Bosphorus, several miles from the capital. Saturday, the fourteenth, was a decisive day for Constantinople College in the Bureau of Deeds. Dr. Peet, who represented the purchaser, and the representative of the vendor resumed their places in the Bureau of Deeds to participate in the

proceedings of the day, not leaving their posts for a moment till summoned to the official room where transfers of property are made. In this room Ottomans in white and green turbans were assembled. In their midst was the judge. He rose with solemn mien and read the long scrolls of the six deeds of the Arnautkeuy property and named the vendor and the vendee; he also stated the sum paid as the purchase price. This was followed by laconic questions and answers.

Addressing the agent of the vendor the judge said, "Have you sold this property?" The agent replied, "I have."

Addressing Dr. Peet, the judge asked, "Have you purchased this property?" to which Dr. Poet replied, "I have." The judge added, "Have you paid the purchase money?" Dr. Poet replied, "I have."

The judge, turning to the agent of the vendor, then said, "Have you received the purchase money?" to which he replied, "I have."

The judge then, holding forth the six long deeds in which the property was fully described, solemnly pronounced the words, "The sale is consummated; the transfer is complete."

This form of transfer of property by the Ottoman government dates from antiquity. The seals of several departments of the Ottoman government were affixed to the deeds. Dr. Peet, holding fast to the precious documents, with a delightful sense

of freedom, emerged from the forum of controversy into the open square.

Dr. Peet immediately dispatched two cablegrams to America, one to Dr. James Levi Barton, in whose name the purchase had been made, and one to Mary Mills Patrick, the president of the college, who happened to be in America at the time, announcing the transfer of the deeds of the Arnautkeuy property by the Ottoman government to Dr. Barton. Dr. Barton at once passed the holding of the deeds to the Trustees of the American College for Girls at Constantinople in Turkey, the legal owners of the property. The six deeds were securely locked up in the iron safety vault in the building of the American Embassy in Constantinople.

In further compliance with Turkish law, in September, 1908, application was made to the Ottoman Government for the right to locate the college at Arnautkeuy, with the continuation of whatever privileges had been enjoyed by the institution at Scutari under the Sultan's Iradé; also for the right to erect such buildings now and in the future as shall be necessary for carrying on the work of the college and preparatory school. All of these requests were granted by the Ottoman government.

During the years that this tedious business was dragging along, the college was pursuing the even tenor of its way. But one change of the first importance took place. The college gained its inde-

pendence from the American Board of Missions. This grew out of the work of the Advisory Board that had been formed by the president in 1904, in New York City, at a time when she was in America to raise funds. The effects of this Board of able and influential men and women was immediately seen in college affairs. In November, 1906, a revised charter for the college was adopted, allowing an independent Board of Trustees. This at once admitted men to the Board and also made it undenominational, thus greatly increasing its liberty of action. From the old members of the Board came onto the new Board, Miss Caroline Borden, Mrs. Pauline Durant, and two others, who however did not remain long. Other members were drawn from the efficient Advisory Committee, and some others were added. Charles Cuthbert Hall was elected president, serving until his death, a short time after. New by-laws seemed to start the college on a very progressive road.

Of Mrs. Durant and her long interest in the school, Miss Borden wrote:

" Mrs. Henry Durant was in the initiative purpose of this institution. When working with Mr. Durant, in 1871, in laying the foundation of Wellesley College, Mrs. Durant was at the same time engaged in laying the foundations of a sister college far away in Constantinople to give to the daughters of the Levant that education and refinement which was in the Durant vision for Wellesley College.

Always a trustee of the institution, she has courageously battled its difficulties, has given to it constant discerning care with wise counsels, and has met its many emergencies with financial aid. The library of the college contains many beautiful books presented by Mrs. Durant, the Friend Beautiful."

Of course, to the newly chartered college, funds were a prime necessity. The Mission Board had carried the salaries of seven American teachers, and this help was withdrawn, but the old Board generously presented the property at Scutari to the college. Insurance from the burning of Barton Hall was very grateful. When the college withdrew from missionary protection, three teachers who had ranked as missionaries forfeited their claim to pension or care in their old age; namely: Dr. Patrick, Miss Dodd and Miss Prime. Although their salaries were soon raised, it showed great unselfishness on their part to give up this small but sure dependence. Money was imperatively needed for an endowment that should look after salaries, and for new buildings. Dr. Patrick had to come to America and lead the tireless, devoted, persistent life of a money-raiser. She had done this before, having come in the years of 1899-1900, and of 1903-1904, but the two years of 1907 to 1909 were the most straining she had experienced. How she hated money-raising! But she did it well, her hopeful smile never fading.

Aided by her admirable trustees, she succeeded in putting the claims of this Oriental college so vividly before the American public that in two years' time she secured several large gifts, the largest being from Miss Helen Gould, now Mrs. Finley Shepherd, Mrs. Russel Sage and Mr. Charles Converse. In her absence from Constantinople, the college was well administered by Dr. Roxana Vivian, of Wellesley College, a young woman of fine character and scholarship, who had been professor of mathematics in Constantinople Woman's College the preceding year.

XI

THE TURKISH GIRLS WHO DARED

DURING the reign of Abdul Hamid II. there were in Constantinople Woman's College very few Turkish girls. There were, in fact, only a little group who cared so much for schooling that they would slip into the college a few days after the opening, and slip out when there was no crowd, keep secluded from visitors and hope that the Sultan would not hear of it through his spies and take them out. Once two aristocratic children had been in the preparatory school about a week when His Majesty sent word to their father that he had never found it necessary to attend a "Ghaiour" school, nor was it desirable for these girls. So a major domo came with a yellow plush carriage and carried away two weeping little girls.

But a few did manage to take the course. The first Turkish girl to win an American diploma was Gulistan Hanum,* in 1890, the last year of the High School. She was a sweet, attractive girl, as her name, which means "Garden of Roses," might suggest. When she married, her husband, Assim

* "Hanum" is a title applied to both single and married women.

Bey, much pleased with her trained mind, learned English of her, encouraged her in literary work, and conceived a great admiration for American education. Their daughter, Nourinissa, graduated from the college in 1921.

One of the most remarkable students that the college ever trained was Halideh Hanum, class of 1901, the first Turkish woman to receive the degree of Bachelor of Arts. When she was a little girl, she was put into the preparatory school. The government objected again and again to her taking a Western education, and occasionally removed her from the school, but her father was so impressed with her intellectual possibilities that he deliberately sacrificed his own advancement to keep her in school. She was a conspicuously fine student, especially in philosophy, astronomy and literature, and early showed a talent for writing. Of the brilliant career of this women, who has since been called the Joan of Arc of Turkey, we shall hear more later.

There have been great changes in the treatment accorded to Turkish women within the last sixteen years, so that it is simpler here to tell of the Turkish girls as they lived the life of the harem in the time of Sultan Abdul Hamid.

" Harem " is a word to which a great deal of romance and mystery has attached. But a harem is just a home, or at least half a home. A Turk's harem is simply his womenfolk. It might consist

of his mother, his wife and his two daughters, or it might consist of his four wives, a dozen children and several concubines. The word "harem" (accented on the last syllable) means "taboo" or set apart, and the name is often transferred to the place in which the women are thus set apart. Every old-time Turkish house consisted of two parts, the harem or women's apartments, and the salamlik or men's apartments. Generally the door opened on to a courtyard, from which a double flight of stairs ascended, the one leading to harem, the other to the salamlik, the two parts just alike except that the windows in the harem were heavily latticed, while those in the salamlik stared down the street. The father and sons lived in the salamlik and the mother and daughters in the harem. The oldest lady used to be known as the Byuk Hanum, or Great Lady, and was in a sense the mistress of the house. I say, in a sense, because really in Turkey the man is—if I may be Irish—the mistress of the house. He was often the housekeeper and usually did the marketing unless a man servant relieved him. The duties of a Turkish wife were few. It was this lack of authority in the household that kept many harems placid and content and did away with the jealousy that springs up in the West between daughter and much-maligned mother-in-law.

To the Turk in the old times the woman was the life-giver, the preserver of the race, to be set apart,

to be guarded from other men, to be treated only as a wife and mother, to be tenderly protected. The Turkish lady did not work, had no responsibilities, no hardships; she had merely to please and bear children. Such a life was easy and comfortable and gratified a large class of women who knew nothing better or who were sensuous and lazy. Following this idea of guarding the women from curious and desirous eyes, Turkish women were shrouded in the *charshaf*,* heavily veiled, kept behind lattices or high walls when at home, and accompanied by eunuchs when abroad. They might not eat in a restaurant nor sleep at a hotel nor attend a theatre, except when their quarters were partitioned from those of the men, nor even attend a mosque service in company with men. A Moslem woman was permitted to know no men but her father, her husband and her sons.

A little Turkish girl, before she put on the *charshaf*, was as free as her brothers, and was a cherished and sufficiently amused little person. She often went with other children to the mosque school, a little white kerchief over her head; she had beautiful times with her father on the feasts or *Bairams*, seeing the Karagueze puppet shows or swinging in the public swings and merry-go-rounds in the open lots.

* "Charshaf" means literally "sheet," and was used for the garment that concealed the figure and was always worn out-of-doors. In time it came to be a stylishly cut cloak with cape over the head.

Then suddenly came a change. At twelve or fourteen years of age, she was shut off from her world of boys and men teachers and free outings with her father. She was not now permitted to go out unless she was dressed in a silk cloak and inverted cape coming over her head, with a thick veil shutting out all air and light. She had to stay in the harem part of the house with the women, and might seldom go from home unless protected by a eunuch or other servant. After this, her life was very restricted and empty. In such a life, a foreign school was a wonderful opening of windows.

Most Turkish girls married between the ages of twelve and eighteen. What else was there for them to do? But the girl had little to say in the matter. Her marriage was arranged either by a professional match-maker, or by her parents, and very rarely even in the most Europeanised household was she at all consulted. One girl, however, was unusually well treated by her father, who gave her the choice between two photographs!

Polygamy was still legally proper in Moslem lands, as Mohammed and the law after him permits four wives. Once I was rowed across the Bosphorus by two fine sturdy Turks, apparently father and son. When I inquired as to the family, the father told me that he had many sons and three wives. "One works for me here in Constantinople and two in the country where I go in the winter; they bring in much money." Among the peasants

plural marriages may be, as this was, an economic success, but in the upper classes, plural wives are becoming a great burden. Mohammed ruled that a man must treat his wives just alike, giving them all similar establishments and clothes and servants. In the simple old days when all a wife wished was plenty of turquoises and Mecca stones and rich brocades and black and white slaves, it was easier to keep four wives than now, when they may bankrupt you by demanding four French governesses and four grand pianos. So the latter-day Turk is fain to satisfy himself with one wife at a time.

Divorce is pleasingly easy in Mohammedan lands. Both men and women can divorce simply because they desire it. But there used to be a financial loss; when a man divorced his wife he must return to her every piaster of her dowry, while she could not divorce him without forfeiting her marriage settlement. If they once more changed their minds as to each other's charms they might remarry. A man might also have concubines in his house, and all his children were equally legitimate. All these possible changes made family life a fluctuating and varied state.

But plural marriages are not necessarily unhappy; women are less jealous of fellow-wives than of women whom they suspect outside, and often their dull lives are brightened by another woman in the house. The rights of each wife in her husband are carefully regulated by law.

A man, in choosing a wife, might take a lady of his own class and people, or be given a Circassian slave girl, or, if a villain, he might abduct a Christian maiden, or he might even take to his bosom a black slave from Abyssinia, or have all of these at once. Very occasionally he married a European woman, but rarely, for few Christian women were willing to accept the restrictions of a Moslem household.

A slave was often preferred to a free Moslem woman because marriage with her was so much cheaper, involving none of the expensive ante-nuptial presents and marriage festivities. Of course, a woman ceases to be a slave, normally at least, as soon as she was married, and indeed all slaves might demand their freedom at the end of seven years in any case. The fact that few did wish their freedom showed both how light was the yoke and how nearly like slavery was the ordinary state of a wife.

But by 1900, Turkish life was becoming increasingly Europeanised, and the sentiment for monogamy was growing. The Mohammedan law, even then, gave woman a better status than she had in any other country except the United States of America. The Koranic law, and still more, a later Baghdad code very justly protected individual liberty without regard to sex, and gave woman full control of her property. Any woman might sue and be sued, alienate or bequeath property with-

SEVEN TURKISH GIRLS WHO BLAZED THE TRAIL FOR OTHER MOSLEM STUDENTS

Niguiar Hanun in upper row center, Nasly Hanun third from the left lower row

out marital authorisation or even knowledge. The Moslem law of inheritance was not, however, so free from sex discriminations; a daughter inherited only one share of her father's wealth, while a son received two shares, and a widow with children inherited but one-eighth of her husband's property, or one-fourth if she were childless.

In 1900, all of these legal advantages, except control of property, were theoretical rather than in common practice. Few women knew of them, and still fewer were able to act on them, for when the Chelebi (master) had all the money and engaged the servants, and could lock up his wife, the fact that she was legally his equal did not protect her from being actually at his mercy. Nevertheless, it was well to have these laws on the books, as the New Woman has learned.

It is a generally credited idea that the Mohammedan religion reduced women to the level of an animal, denying her a place in Paradise except through her husband, and refusing her any religious life. The story has been told more than once of the women who sat in a mosque listening to an *imam* expound the Koran, and as he told of their worthlessness, swaying to and fro and beating their breasts as they exclaimed, " Oh, yes, we have no souls, we have no souls."

But a study of the Koran reveals the untruth of this belief. The Prophet more than once expressly offered Paradise to faithful women. To one of his

women who was mourning the death of a child he said: "To those who have believed, whose offspring have followed them in the faith, will we again in Paradise unite their offspring." And on a less personal occasion he said:

"Truly, the men who resign themselves to God, and the women who resign themselves, and the believing men and the believing women, and the devout men and the devout women, and the men of truth and the women of truth, and the patient men and the patient women, and the humble men and the humble women, and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and the women who remember God, for these hath Allah prepared forgiveness and a rich recompense."

Turkish women are undeniably attractive. They have low warbling voices, charmingly gracious manners, pretty little hands with henna-ed nails, and very often lovely faces. They are rather small as a rule, and not so anxious to be fat as they used to be, with small feet but rather shapeless owing to sloppy footgear. Their eyes are generally dark and often very languorous. They are not so dark as the Persians and Armenians; they have pale rather than swarthy skins, with brown or hazel or black eyes and generally brown or black hair. As men have intermarried so much with Circassians, the children occasionally inherit chestnut or red-

dish hair and fair complexions. The prettiest bride I ever saw was one of our students whose father was a Turk and her mother a Circassian. She had softly waving light red hair, blush roses in her cheeks, gentle brown eyes, and most engaging dimples. As she sat in her bridal array, a beautiful embroidered white gown, a filmy veil falling around her form, the conventional diamond crown on her brow, with silver tinsel framing her delicate cheeks and falling over her dress, her eyes modestly cast down, she was a bride to inspire any lover to poetry.

A Turkish wife and mother was always loving and devoted, although twenty years ago she was seldom intelligently so. She had been sharply trained to modesty, but not at all to self-control, and would at this time cry aloud or scream and let herself go on in a way that shocked our Western ideas. She was naturally and intensely loyal, and this quality has developed into patriotism. She has a great deal of natural pride, and develops dignity and grace when trained. In the Revolution of 1908, the women showed heroism, self-sacrifice, love of liberty and of humanity, intelligence in service, and the lofty quality of devotion to an abstract cause.

The Oriental woman has been the accepted type of the purely feminine woman whose joy is to please her lord, whose pride is to bear a son, and whose duty to herself is to preserve her beauty.

To such women, life is reduced to the simplest terms and the world beyond the harem walls does not exist. The very large majority of Turkish women in 1900 could neither read nor write their difficult language, but this was not for lack of brain power. These girls, when they were ambitious enough to get into the American schools, showed excellent intelligence. As students, they compared very favourably with the other Oriental students of the college. They seldom like mathematics, but have a strong feeling for the cultural studies. The Turkish girls learn English rapidly, speaking it with singularly little accent and acquiring its idioms easily, but writing with a very loose construction because of their own loosely constructed language. The change that Western education makes in these girls, from being uncontrolled and empty-minded to becoming intelligent, poised and efficient, is simply amazing.

XII

HOW THE REVOLUTION OF 1908 OPENED THE DOOR TO TURKISH WOMEN

THE year 1908-9 was a very exciting one for the American College for Girls. In the summer vacation the foreign residents of Turkey were electrified by the rapid and successful overthrow of the old tyranny and the setting up of a constitution. The country that had seemed paralysed burst forth into joyous activity. The dead newspapers became alive and interesting, the people talked freely on boats and trains. When we returned from our vacations, the man who met us at the boat said solemnly, "*Yeni dunyea geldi,*"—"A new world has come."

The college felt the effect at once. All sorts of bans and censorships were removed; the whole atmosphere became bright and hopeful, and Turkish girls were allowed to come into the school. The "Honeymoon period," as it has been called, filled the Americans with joy and hope, and we felt that liberty had really come to Turkey.

Under the cautious yet progressive administration of Acting-President Vivian, the college passed through exciting months. President Patrick, en-

gaged in the difficult task of raising money in America, used every bit of material that could be sent her, to show the opportunity that was opening up to Turkish women. The Young Turks were very courteous to the college, removing old restrictions and allowing supplies to pass easily through the customs.

There was also an influx of Turkish students, a little hesitant at first and then a rush. Girls would come up the hill accompanied by mothers and men servants carrying bedding and clothes, not having announced their coming nor engaged rooms. And when they found that they could not get in, their disappointment was pitiful.

"Oh, teacher, just let *me* get in," they would say. "One more will not make any difference; my bed is so little. Please, teacher. Please." And then would turn away in grief and go weeping down the hill.

This pressure on inadequate accommodations continued for several years, to the distress of the faculty. In 1910, Dr. Patrick wrote:

"I have had another painful experience this morning, refusing a little Turkish girl, with such a nice looking mother, who lives in the interior and expects to return thither next summer, and is so anxious to put her child here for the few months when she may be near her to get the child accustomed to the school before next year. The child was such a nice child, too, and she turned pale and

red at the thought of not being received. The mother said so pitifully, ' You know it is only lately that we have been allowed to send our children to school.' This is only one of many instances. It is really harder than I can bear to turn these people away. They are ready to pay any price."

That winter Acting-President Vivian opened classes for Turkish women, a sort of college extension, classes in English and lectures on all sorts of subjects. The entire faculty took turns lecturing to them, generally with an interpreter. They were given simple talks on cooking, on the care of babies, on Turkish history, on how to form clubs, etcetera, and as much English as they would study. The women were generally mothers who had felt starved until this opportunity was opened up to them.

Some very interesting echoes of the Revolution as the students saw or felt it are recorded in class compositions written at the time. A few of them will show something of the reaction of the Revolution on the girls. The first composition was written by Victoria Kyrias, a niece of Sevasti and Parashkevi Kyrias. It was called

THE CELEBRATING OF THE CONSTITUTION IN MONASTIR

" The 24th of July will be a most remarkable day in the history of the world. On this day all Monastir was in an excited condition. All thought

that something fearful would take place. It was about ten o'clock in the morning when all the leaders of the Young Turks, with nine thousand or more soldiers, entered the city. It was really a beautiful sight to look at, all the faces of those ill-treated soldiers, now so happy that they will also have their rights. They were accompanied by the military band, which was playing all the time. The Greeks and Bulgarians were with them, everyone with flags. All these thousands of people were calling at the top of their voices, 'Let the nation live!' and clapping their hands as much as they could. They went all together to the soldiers' practising grounds. There one of the Turkish committee read the 'Firman.' Then twenty-one cannons were fired in honour of the Constitution. In the afternoon all the prisoners were set free. No one could believe the glad message. You could see all the prisoners walking through the streets with their different costumes and many of them with long hair and beards. What happy faces some of them had, having thought that perhaps after some days and weeks they would be hung, and now they were free.

"The next day, in the morning, the Bulgarians and Greeks went to the military school and to the barracks to congratulate the new officers. They had many flags of different colours. On some was written, 'Long live liberty,' 'Long live the Constitution,' and on some were these words, 'Liberty, Equality, Fraternity, Justice.' After two days those that had gone out into the mountains to fight

for their nation's rights, now began to come into the city. The first comers were four leaders with their companions. Among those four were two Albanian captains. All four were on horseback and wore a crown made of flowers. The streets were full of people, all shouting from joy and throwing them flowers. The flowers looked so beautiful, especially on mighty Cherchis Bey with his long curly hair and beard. Cherchis Bey was the first Albanian that went out into the mountains to fight bravely for his poor, dear Albania. He was received with great honour by all the Albanians in Monastir. After some days all the Bulgarian and Greek bands came, who were received with great honour by everybody."

The second was written by an Armenian Sophomore named Gadarineh Harounian:

" The twenty-fourth of July is written in golden letters in all the memories of the Ottomans. This is the date of our coming out of our prisons. I say ' prison ' because in reality we were imprisoned in the city of Constantinople. We could not take a step out of the country. Now the doors of our prison are wide open, with the hope never to shut again. I wonder if many of us knew anything about freedom. Even if we knew, we feared to mention it, to think of it. Two years ago, when I was a preparatory student, we had to learn by heart Byron's beautiful poem of ' Love of Country.' In class each student recited in turn. I

prayed so fervently that my turn might pass over, because I was ashamed to recite it. How could I recite it? It was all against me. It did not apply to one who had no country to love. My native country is Constantinople, but they have not given me the right to love it. While now I have one, Byron's *Love of Country* is dearer to me. I can recite it with my full voice, it sounds so sweet."

After graduation, Gadarineh came to the United States and took a master's degree at Teacher's College, and later a diploma at the Sorbonne, in Paris. Since that time she has been a successful teacher of French in this country. We hope that she feels that it is her own.

The third composition was written by Nouvart Tchiblakian, an Armenian Junior:

THE CONSTITUTIONAL GOVERNMENT

"The 24th of July in the year of 1908 will always be printed on my mind as the beginning of a new and happy epoch. It is impossible to describe the happiness and joy on all the faces of those who had some trouble under the cruel absolute monarchy. Innocent persons had been obliged to go to prison or to the door of the government to satisfy the demands of the policemen who caught them. Those poor men, according to the unlawful custom, paid some money and so got rid of their troubles. Almost none of us could say, 'I am free from trouble,' for he could not live quiet and bring

his labour home with a quiet mind. Always some spies were pursuing him to catch some of his words. Many are the ways in which we poor people suffered under the last régime. So many in prison were tortured to give out some secret belonging to one's self or to betray one's friends. For this purpose, for the sake of saving their friends, many have killed themselves (of which my cousin is the great and familiar example), being unable to resist their cruelties. It is to those martyrs that we owe our freedom; it is with the blood of those brave soldiers of revolution that we bought our freedom. When I think of the Constitution I feel a kind of broken-heartedness in the memory of those patriots who died for us, and I wish they were alive to share this happiness with us. Let their memories be always blessed!

"Now, by means of the Constitution, our parents are able to engage more in their home work, to think about the instruction of their children. Our fathers will go to their business with a quiet mind. The people will be able to travel freely and open new places of business. I cannot mention all the advantages which the Constitution offers to us, but we must all know how to make use of them and work so that we can be useful in the task of helping the affairs of the government. We must all live friendly always minding the rights of others and ours, and so be one united nation under the Turkish banner. This is our sole and great desire, and let us all cry unanimously, 'Long live Constitution and Revolution!'"

Nasly Halid was a Turkish girl who had been very persistent in eluding the spies and studying in the college. But the government had withdrawn her in the spring of 1908. She had sent for her examinations and taken them at home, hoping that she could return in the autumn. The Revolution made this possible, so that she took her degree in 1910. Nasly wrote the following on

WOMEN AND THE TURKISH CONSTITUTION

"The Turkish Constitution has brought about a great many changes, one being on the situation of women. Up to now no education was considered necessary for woman, and her greatest work in life was to be a housewife; no other was found fit for her except to be a nurse. Women were considered to be much lower than men in everything. They were supposed to stay at home deprived of every advantage in life, while their fathers, brothers, husband enjoyed themselves in every way. They were excused for ignorance when there were no schools to develop their minds. Some of them worked very hard to bring about this beneficent change. Women played a great part in the Revolution; they were most active members of the Committee, for they were the ones who carried the news and letters when it was impossible for men to do so. Many of them left their homes, families and children, and in spite of drawbacks arising from their sex, threw their lives into great danger. Some of them went to Paris to work there with the

Young Turks, and wrote to the French, pleading the cause of women in Turkey. This was the past. How does it compare with the present? The newspapers are printing article after article saying that women must work and help men. I hope it is not only in the way recognised in the past that we are expected to work and help the men. Then the question arises, Are we prepared for any other work than that? No. How can we, since we are not educated? Then the thing we need most is education and good schools. We, as well as the men, have suffered and we must also have our freedom."

Stefka Obreshkova, who was called the first grandchild of the college, because her mother had been one of the early Bulgarian graduates, wrote the following:

"The granting of the Constitution to Turkey has improved the conditions of the Turkish women, who until now were put on a very low footing in the state. They were not allowed to visit any concerts or public places, or to undertake any voyages in foreign lands. What is more, they were forbidden to enter any European schools. In short, they were not allowed to go anywhere they could gain anything for the cultivation of their minds to make them better educated women and mothers. But in some of the young Turkish girls' hearts the desire for learning new things ran high. They could no longer stay shut up at home from all the outside

world; their blood was boiling for an education different from the one they could receive at home. They could not see young European girls of their age going to schools and studying with pleasure without envying them. There were some whose parents saw the necessity of sending their daughters to foreign schools, and so they did send them. But soon laws after laws were issued forbidding any Turkish girl from entering any European school. They probably feared that if the girls should go to such schools or colleges and see what kind of life the Europeans were leading, and what great liberty their women had, they would no longer want to lead the life they have until now. But this is all past, and let us look forward with new hopes. The Constitution has broken the chains that fastened the women; it has given them privileges which were long ago obtained by all the European women. They are allowed to go to any school they please, or visit certain concerts and public places.

"It is proposed to found Turkish schools side by side with the Christian schools. The government will not only enforce the teaching of Turkish in Christian schools, but will probably also succeed in attracting Christians to Turkish schools. The political news of this country is discussed everywhere and by everybody. Even the ignorant caikgees (boatmen) of this city speak on this matter and are deeply interested in all the daily news. All and everyone hopes and likes to hope that the new Constitution granted will not be taken from

the happy Young Turks, as it was taken when first given in the year 1878."

The Revolution opened a new life to Halideh Hanum. After finishing her college course with distinction, she had married and become the mother of two boys. For a few years she wrote a good deal, essays and sketches for the most part, but could not get them published, as all original writing was discouraged by the government. With July, 1908, came her opportunity. She was lifted to the seventh heaven of joy by the Revolution, and seizing her pen she wrote a poetical outburst entitled *Address of Othman to the Third Army Corps,* in which Othman, the founder of the Ottoman Empire, is represented as glorying in the deeds of the army corps at Salonika that had accomplished the bloodless revolution. This article, so Oriental in its imagery and spirit that it is hardly translatable, brought her immediate fame. The editors of a newspaper, *Tanin* or *Echo,* destined to play a large part in Turkish politics, immediately engaged Halideh Hanum as a contributing editor, and she wrote for it regularly. She wrote careful, intelligent articles on such themes as woman's education and curricula for new schools; she wrote burning essays on the griefs of the Cretan Moslems and the massacres of the Armenians near Adana; she wrote historical sketches of women who have swayed Turkish rule and rulers; and the people

read all she wrote and asked for more. Her old manuscripts were gathered into volumes, and she was asked to contribute to seven papers and magazines, to teach a new school, to organise a woman's club, to be honourary member of men's clubs. The soldiery sent her word that they adored her. There was not a busier nor happier woman in the world than Halideh Hanum from July, 1908, to April, 1909, and few women have been more influential. She consciously used all that she had got from her American education to give to her own people. Throughout this period she kept moderate, sane, and unselfish, never leaving off her veil nor behaving other than as became a Turkish lady.

Asked to state the case of Turkish women for an English newspaper, she wrote *The Future of Turkish Women.*

" During the old régime one hardly saw anything in the papers concerning Turkish women. Today, the greater part of the third month of our revolution, the papers are occupied by discussions, with much heat in them, about our sex. Before the Constitution, women were of no importance; they were a neglected quantity, and, like other neglected elements, were supposed to have no right to stand up for themselves. Besides, it was generally supposed that there were few or no women who were able to speak for themselves, but today the contrary is proved.

" Among the influences that were working during

the last thirty years for liberty, the rôle of the Turkish women was considerable, although indirect. The influence which brought about our revolution was a revolt against the misdoings of the government, and some of these specially appealed to women. Barbarous and secret cruelties crushed the life and spilled the best blood of Turkey's children. Constantinople was the most stricken city in the empire. Eighty thousand were sent away from its gates into exile, misery, chains, and torture; some to death or even worse. These victims were mostly students, youths, anybody who had an independent spirit or talents, or who was known even to read a page of a foreign newspaper, or was supposed to have done so. There were also many, mostly from the middle class, the sturdy, the honest, the patient middle class of Turks. Now the mental attitude of the mothers and wives of these victims towards the old régime is easy to see. The majority of Turkish women in Constantinople, even among those who hardly understand the meaning of liberty, are for the Constitution, which assures the lives of their children and husbands, which lifts the horrible uncertainty and fear of having an unknown fate hanging over the heads of their beloved.

" These women, who see in the Constitution both a remedy and a vengeance for their blood wrongs, will stand by it, will teach their children the love of liberty, as they have been doing for years, and in dying they will leave their hatred of tyranny as a blood inheritance to their sons and daughters.

"The generation of women who have already been the means of propagating large and liberal ideas are an educated minority. They are the fortunate few who were not morally maimed by some of the foolish and unworthy creatures who call themselves governesses. They are women who had by chance fallen into good and honest hands, or had been taught by their fathers or husbands. Naturally this minority understood that the salvation of a nation lies in the proper education of high-minded and patriotic women. They understood that the reason why Anglo-Saxons occupy so lofty a moral position in the world's civilisation is due to their sacred ideas of womanhood and home. These women have worked silently, but knowingly, bringing up liberal-minded sons and patriotic daughters, building honest hearths where real comradeship dwells, where a man is encouraged to go on in serving his country, although that service meant sometimes worse than death.

"Now as to what they are doing or will likely do in future, I will add a few words. At present a warm discussion is going on in the Turkish papers on the Turkish woman's position. Some women began to demand, after the revolution, their right to learn and work with their companions in life. There was in this nothing that ought to have hurt or awakened religious prejudice. But a French article appeared, signed by a Turkish woman's name, Ferideh, but in reality written by a Jewess, and this caused a storm. The writer declared that she would unveil. This caused deep indignation in

the majority of the Turks. As a fact, no reasonable Turkish woman asks to unveil. All that they ask for is a liberal education and a right to accompany their husbands and to become fit educators of the future generation. What they can do in future will be decided by the kind of instruction they will get.

"I am very glad to be able to address English-speaking women on behalf of all Turkish women. We are doing our best to place English influence and the English language foremost in our future schools for girls.

"The actual cry of the Turkish woman to more civilised womanhood, specially to England and America, is this: You go and teach the savage, you descend into slums. Come to this land, where the most terrible want, the want of knowledge, exists. Come and help us to disperse the dark clouds of ignorance. We are working ever so hard to get away from the slavery of ignorance. The opening of schools by the English everywhere in Turkey would be welcomed by Turkish mothers. Simple, healthy, human teaching, such as Anglo-Saxons are able to give, is what we want. Give us living examples of your great serious women. But let the conditions be such that poorer classes may have it within their power to send their children to school. For we ask not for luxury or grand institutions where comfort is found, but for simple teaching. More than for bread and water, more than any other want, we cry for knowledge and healthy Anglo-Saxon influence."

XIII

THE COUNTER-REVOLUTION

IT was a wonderful experience to live in Turkey during that happy time between the granting of the Constitution and the elections in the late autumn. But the months that followed the opening of Parliament and included the counter-revolution were filled with excitement and danger.

Never was such a joyous day as that of the opening of the first Turkish parliament on December 17, 1909. The enthusiasm and happiness were extraordinary, only the beaten Sultan not sharing in it. The college history classes were brightened by descriptions of this day, of a visit to the baby parliament, and of the many celebrations in the city.

Everything seemed to be going smoothly, when, like a bolt from the blue, the *coup d'état* of April 13 struck the city. From Scutari we could see the crowds collected in Stamboul near and on the War Building. The First Army Corps of Constantinople was up in arms, and it was evident that a carefully-planned uprising was calculated to replace the Caliph-Sultan in his old autocratic position.

There was some fighting in the streets, and the

college had its local excitement, for some of the teachers, listening from the flat roof, saw a mob surge up the hill and approach the college. They held their breath, fearing that it was the soldiery; but it turned out to be only a disorganised rabble, easily dispersed.

As it was the close of the spring vacation, many of the faculty and students were away, and during the period of great stress and danger that followed, Acting-President Vivian, supported by but two of the American professors, Miss Prime and Miss Jenkins, had sole charge of a hundred or more students, a handful of badly scared servants and a few quiet teachers. Across the Bosphorus from all other Americans, they were left to take care of themselves, although the American ambassador later assured them that he "was thinking of them." Too much credit cannot be given to Dr. Vivian for her devotion, calm and good judgment in this crisis.

By Wednesday night it was plain that the Young Turks were down and the Sultan on top. All of our Young Turk friends were in hiding and no one dared inquire their fate for fear of compromising them. The spies were everywhere again, and the despair and fear of the old régime settled down on the city. At the same time, the Sultan, to discredit the Young Turks, ordered massacres all over the empire. Only a few of these massacres were carried out.

On Thursday, Halideh Hanum came to us as a refugee with her two little boys and her father. She had taken her children and fled from Stamboul on Tuesday, when there was fighting in the streets, and she heard people calling out the death of her friends and the destruction of the newspaper office which contained all her manuscript about to be published. She went to her father in Scutari, but the mutinous soldiers were there in their rounds of the city with a list of names of people whom they conceived to be too progressive and Western for their country's good, and were killing them. They killed two hundred of the best trained army officers, and then began to pick off civilians. On the latter list were four women, of whom Halideh Hanum was one. All of our Turkish friends were in hiding; one was said to have spent two nights in a well, and another to have escaped to a foreign gunboat. Halideh had hardly reached her father's house when soldiers appeared inquiring for her, and she fled to a neighbouring monastery of dervishes, where she stayed in anguish for two days. At the end of that time she heard a rumour of an intent to burn the monastery, and feeling that she was imperilling the kind dervishes, she fled to us. We kept her secretly for some days. We made plans for her escape from the country, but before we had executed them, the whole atmosphere of the city changed, and her husband openly took her to

Egypt, on a steamer filled with people glad to get out of the country.

What had changed the atmosphere of the city was the arrival in the outskirts of Constantinople of the famous Salonica army, headed by Mahmoud Shevket Pasha. The next excitement at the college was a battle around Yildiz, the palace of the Sultan.

At five o'clock on Saturday morning we were awakened by the sound of firing from a distance. In five minutes a half-dressed group of teachers was assembled on the roof listening to the unmistakable roar of battle. As smokeless powder was used, except in the cannon, we could not at first locate the fight, but presently saw great puffs of smoke preceding the boom of the cannon near the military school across the Straits. Then we obtained a telescope and with that could see groups of soldiers moving, and could watch the grounds of Yildiz very well. Scutari itself was a sight, for by shortly after five o'clock, all the male population, mostly Armenians, was on the hillsides, some running up and down and some standing still, while the women rushed to the churches, and our day-scholars and their families flocked into our grounds. We listened to the battle for hours until the firing ceased; then we tried to learn what had happened. But there, within three miles of the battle, in plain sight of the city, we were entirely cut off from the world for two days. We had

neither letter, telegram nor visitor during that time and knew not how the battle had turned. No boat was on the Bosphorus, and we were more cut off than even a mediæval castle behind its moat and drawbridge.

We were a colony of women with four stout armed Croats to fight for us, a horde of frightened servants, and surrounded by a panic-stricken neighbourhood who depended on our flag to save them, and sent deputations to ask if they might take refuge in the college grounds. Sunday afternoon we heard sharp but brief firing on our own shore, which turned out to be the taking of the Selimieh barracks by the constitutional troops; and all day after that, troops were landed and pushed up our hill, to the intense excitement of the populace. It was an anxious time, but teachers and students went calmly about their lessons, and showed no fear. Classes went on as usual. When news reached us, this is what we learned:

General Shevket Pasha had obtained information that Abdul Hamid, anxious to discredit completely the Young Turk party in the eyes of Europe, had, as a Parthian shot, ordered a general massacre of foreigners and Christians to take place Saturday morning. We heard later, also, that it was to have begun in Scutari, in which case we and the natives who had rushed to our protection would have doubtless been the first victims. The army lost not a minute in occupying the city, reaching

there some two hours before the hour set for the Turkish "Saint Bartholomews."

The Young Turk government was re-established; the city was put under martial law, and order was rapidly restored. But one question was on everyone's lip; what was to be done with the Sultan? Would he be killed? Dare the Young Turks provoke Moslem fanaticism by killing the Caliph? Would he again be put on his too often broken oath, or had this attempt of his been a lesson to those who had hitherto trusted him? Would he be deposed? If so, when and how? A breath would go over the city,—"Something will happen this afternoon—tomorrow," and everyone would look everyone else eagerly in the face. But the Committee kept its counsel.

On the afternoon of April 27, every ear was caught by the sound of a gun fired from Tophaneh; the second boom took us to the roof again; *three! four! five! six! seven!* These might indicate a fire, for as many as seven guns were fired for a conflagration; no, *eight* sounded; still, we were not sure until after twenty-one had been fired. With *twenty-two* a shout went up. Classes were dismissed, and the girls invited to the roof. The booming continued, thirty, forty, fifty; other guns began, a sharp, spattering fire all over the city. Some among us grew nervous,—was it another battle? I felt sure it was only a demonstration of joy. We watched intently. There, look on the

water! bullets are striking the calm surface; it is not a fight, it is joy! We got out our big flag, and held it in readiness. *Sixty, seventy, eighty* boomed. A ship in the harbour suddenly dressed, and up flew our flag to salute the joyful day. *One hundred, one hundred and one!* Abdul Hamid was deposed.

Ten minutes later one of our youngest Turkish girls asked another, "Where do you suppose Hamid Effendi is now?" *Hamid Effendi;* but ten minutes ago, Emperor of the Great Ottoman Empire, Caliph of the Faithful, Shadow of God on Earth was now become *Hamid Effendi.* How are the mighty fallen. The response of the schoolgirl shows the feeling that lay in people's minds despite the servile respect always shown to the Sultan. "Under the mud," she replied contemptuously.

"The king is dead, long live the king!" Mehemet V., for thirty-three years practically a prisoner within one of his brother's palaces, now exchanged places with Abdul Hamid II., and at the age of sixty ascended his brother's throne. His accession and the brilliant procession after the girding on of the sword of Othman ends this part of our story.

XIV

PROGRESS IN THE COLLEGE

WHEN Dr. Patrick came back to Constantinople, her two years' work in America being rewarded by large gifts of money for the new college, she found a great and happy change in conditions.

The Young Turk government was friendly to American institutions, and anxious to learn from them how to build up its own schools. In the President's Report for 1909-10, Dr. Patrick thus describes the change:

"The most serious problems which the government must meet arise from the sudden emancipation of the people who have in the past been denied education, and from race prejudice. In both these directions, the cosmopolitan colleges established in Turkey by American philanthropy have a strong influence. The effect of the new conditions is already felt in the progress of education of women, and for the first time in its history Constantinople College was able openly to take its place in the educational life of the city.

"Under the old régime the visit of a Mohammedan woman to the college might subject her to

serious difficulty from espionage, but from the beginning of the present year our parlours have been constantly filled with the veiled ladies of the ruling race. They come to bring their daughters, to visit the college, or to themselves attend the lectures. The fathers, too, have not been behind in their interest in the education of their daughters, and have frequently expressed the opinion that the hope of the nation lies in the education of their women. The new freedom was strikingly shown early in the year by an application from the Department of Public Instruction, for five students, for whose education in our college the Turkish government had appropriated funds. Halideh Hanum, the distinguished Turkish graduate of this college, was asked by the government to select the girls, and she did so with very careful consideration to a number of candidates. The girls were all from the Dar-ul-Malumat, the highest school in Constantinople for Turkish girls. These girls, on entering our college, were officially committed to us by the representative of the Department of Public Instruction. 'We commit them to you,' he said; 'their religion, their intellectual training, their morals and their health.' The girls were to remain until they graduated, and their mothers were required to sign papers to which official seals were affixed, promising that after their daughters were graduated from our college, they should teach five years in the Turkish government schools."

The principal problem that confronted the col-

lege at the beginning of this year was the lack of space. Nearly every bed in the dormitories had to be engaged by paying a deposit in advance, and with the new enthusiasm for education, the President was besieged with applications and had to refuse many the eagerly-sought admission. A few more girls were admitted by opening a small additional dormitory, but this resulted in crowding more than ever the class and other public rooms. The greatest influx of students was naturally into the Preparatory School, as the Turkish applicants were not prepared for college work, and it so happened that the quarters of the Preparatory School were the worst buildings on the campus. So it was decided by the trustees to rent a building called Musurus Palace, adjoining the site to which the college was soon to remove, on the waterfront, and to house the Preparatory School there. Dr. William S. Murray was appointed director of the school with his wife as superintendent of domestic affairs. This building was not well suited for a school, but Dr. and Mrs. Murray, by dint of ability and patient, skilful management, made it serve for fourteen years while waiting for a better school-home.

Concerning the new buildings, President Patrick writes: "The picturesque setting of the new arrangements for the preparatory department will make it very attractive, with the Bosphorus before the entrance, and the beautiful grounds of the new

site stretching up behind to the heights. New students will arrive in caïques and barkas as well as in carriages; and the parents all over the city, who have in their minds dismal memories of the dust and mud of Scutari are already beginning to say,—'How easy and convenient that will be.' Meanwhile, the college itself will remain in Scutari until the new buildings are erected."

The preparatory department was moved into the Musurus Palace in the spring of 1910, and in the following June the commencement exercises of the college were held in the large audience-rooms and the adjoining balcony overlooking the Bosphorus. Sixteen girls formed the largest class ever graduated from the college, and the occasion was one of especial hope, as it pointed to the ultimate removal of the whole college to the European shore of the Bosphorus.

A special Iradé from the Turkish government was required in order to establish the preparatory department at Arnautkeuy and to erect college buildings on the new site. This was promulgated on November 16th, 1910.

The progress of the college since the new charter was granted, in 1908, was very decided. Generous friends rendered possible the beginning of new buildings on the European site. Miss Helen Miller Gould, Mrs. Russell Sage, Mr. John D. Rockefeller, Mrs. Henry Woods, Miss Olivia Stokes, Miss Grace Dodge, Hon. Charles R. Crane and Mrs.

Pauline Durant all contributed with generosity to the needs of the college. In America, the trustees appointed a committee on buildings and grounds, who went ahead, engaging a firm of Boston architects, Shepley and Rutan, now Coolidge and Shattuck, a prominent firm of architects for colleges and universities in the United States, to plan a complete set of buildings as an architectural whole. The work was done largely by Oriental workers under Occidental supervision and reflected the difficulties that everywhere beset this cosmopolitan college. All machinery, from the huge stone-crusher and the steam drill used for stone-blasting, down to the wheelbarrows, together with materials for construction, excepting the stone found on the premises, had to be transported to Constantinople, largely from America, six thousand miles away, as were the materials for equipment, including plumbing and electric fixtures, for the receiving of which a pier had to be erected at the Bosphorus entrance to the property.

The centre of the group of seven buildings is Gould Hall, the gift of Helen Miller Gould, (now Mrs. Finley Shepherd). This is the Administration Building, and the first to be erected. The laying of the cornerstone of this building took place on November 9, 1911, and was made the occasion of a service in which the predominant note was gratitude for the spiritual vision of the donor, and appreciation of the splendid possibilities of the

college. Short speeches were made by representatives of the Greek Patriarchate, the Armenian Patriarchate, the Bulgarian Exarchate and the Imperial Ottoman Department of Public Instruction. The last-named speaker was Halil Bey, whose words show how friendly was the new Turkish government to this American college. The text of his speech was as follows:

"The greatest social question of today is in regard to the intellectual and moral progress of women. There is no need to say that the source of all progress is education. The American College for Girls has been one of the greatest centres of education and light for women in this land. It owes its wonderful progress and high standard to great courage and ability of its president, Dr. Patrick. With pride I have watched this institution rise from year to year, and I think it my duty on this occasion to express the thanks of the Minister of Public Instruction to the college and its faculty for their great and enlightened efforts."

With this building three others were also constructed, making one wing and the centre of the proposed seven. A power-house was also put up to supply light, heat and water power for all the buildings, this last being the gift of John D. Rockefeller.

At the annual meeting of the trustees held in Boston, early in December, Miss Grace Hoadley

Dodge accepted the appointment of president of the corporation, a position which she had been virtually holding since the death of Borden Parker Bowne, who succeeded Dr. Cuthbert Hall. At this meeting, also, it was voted to use commonly the title "Constantinople College," leaving the more cumbrous title, "The American College for Girls at Constantinople, Turkey," for legal use only. The inconvenience of this long name was seen when an American teacher attempted to introduce the college yell to Turkey. An attempt was made to teach the girls the following: "Wah hoo wah; Zip boom bah, A. C. G. C.; Rah, rah, rah."

But the students did not take very kindly to the yell, it was not very Oriental; they preferred three cheers. So the yell died. Another inconvenience in the name of the college was that it, or its natural shortened form of the American college, was not distinctive, as Robert College was also an American college. Many a sad disappointment came to members of this faculty when American visitors who were expected failed to appear, and it was learned later that when they had asked guides to take them to the "American" college, they were taken to Robert College.

The changes that were taking place in the education of the Near East were reflected in the President's Report for 1911-12, which ran as follows:

"Conditions are steadily improving in the Near

East, with the result of constantly bringing the subject of higher education of women into greater prominence. In this respect Constantinople College occupies a unique place in scope, organisation and aspirations. It seeks to share in the development of the nations of Eastern Europe and Western Asia, and desires to furnish the intellectual, moral and religious help that is most needed. To fulfil this aim, an education very varied in character must be provided. The women of Greece and the Balkan Peninsula have now an opportunity of attending their own universities, which without exception are open to them; the University of Sofia, the capital of Bulgaria, for example, contains several hundred women, although the nation itself numbers only five millions. The same is true of the University of Bucharest, the capital of Roumania, and there is, in fact, no university in the Near East, except in Turkey, where women are not to be found. If Constantinople College is to succeed in helping to shape the moral and religious ideals of the young nations in this part of the world, it must provide advantages that are superior in comparison with the growing excellence of those offered by their own schools and universities.

" Conditions in the schools of the Turkish Empire are rapidly improving. A number of Turkish schools for girls have recently been organised which aim to prepare students to enter college, and while the majority of Mohammedan students are necessarily in the preparatory department, even during the present year there were eleven in the

college classes, and the number of Turkish women in our higher classes will increase each year. Five Mohammedan girls were graduated from our preparatory department this year and will enter the college next September. When we remember how recent the time was when Turkish women were debarred from all education, the progress made is truly remarkable.

" The problems which arise in providing education for women of so many races in such differing degrees of development would seem at first thought to be very complicated, but they are really capable of being solved by simple and definite means:

" First, the academic and cultural advantages offered in the regular college courses in English as a common language must be superior to those that could be obtained elsewhere in the best institutions;

" Second, opportunities must also be provided for the students of each race to study their own vernacular language in its ancient and modern form and to acquaint themselves with the literature and history of their own land;

" Third, theoretical, practical and vocational training should be provided in methods of education, in domestic art and science, and in sanitation, hygiene and physical education.

" The great problem, after all, is the problem of all education, which is to find the kind of training for individuals that will show the largest results in the progress of the communities to which they belong."

Dr. Patrick never lost sight of the fact that the original impulse of this institution was religious, and its most vital work was in its effect on the character of the students. The college had no church connected with it and made no effort to take Eastern Christians from their national churches; on the contrary, it gave every opportunity to the girls to follow the feasts and fasts of their own churches and attend its services when practicable, but for many years it held daily chapel exercises, with Sunday services and Bible classes, and had a branch of the Young Women's Christian Association. To quote the President's own words:

"The college desires to give to religious teaching and religious influence the place that belongs to them in shaping the highest issues of life. . . . The attempt is made in the religious services to bring personal knowledge of God into the lives of the students and to show the relation of religion to high and pure moral ideals, to home and national life and to the laws of the state. Religious addresses are frequently given of a kind to promote thoughtful seeking on the part of the students for sincerity in religious worship, nearness to God, and uprightness in personal life."

In 1911, the World's Student Christian Federation, meeting at Robert College, gave a great impulse to religious life. Three accounts of this

conference, seeing it from different angles, were written at the time by Professor Eleanor I. Burns, President Patrick, and Miss Ruth Rouse, Secretary of the Federation. We cannot do better than give these first-hand stories. Miss Burns wrote as follows:

"For two or three weeks previous to the Council, the meetings of the Young Women's Christian Association had been devoted to preparation for the Council of the Federation. The girls worked up most interesting meetings from reports of other conferences and from accounts of students of other lands. In this way they learned what the Federation was and what students all over the world were doing. Miss Rouse spent three weeks with us in the winter, and returned for a few days before the conference. She helped much in interesting the students in the conference and preparing them for it.

"They were delighted at having the choice of four student delegates, and we rarely have had a more closely contested election. As usual, the girls chose well, and we had as delegates two seniors and two juniors, representing Armenians, Albanians, Bulgarians and Greeks. Of course there were many disappointed girls, but they were comforted when we secured visitors' tickets for them.

"The first morning fifteen arrived at Robert College, where the meetings were held, eager and enthusiastic in spite of wind and rain. Some of us who had never been at a great conference and so

were ignorant of its power, thought, as the girls started forth, 'This is only the first day; novelty and curiosity takes them.' And when they returned to Scutari late for dinner, some who had not been able to accompany them thought, 'Tomorrow there will not be fifteen.' But as soon as the girls began to talk of that day's experience we knew there would be fifteen, and more, if tickets could be secured. There never was any falling-off, for day after day they made the long, tiresome journey to Hissar.

"At the close of the conference, we invited all the delegates to the college and asked our girls to help entertain them. Never have I seen the girls happier than that afternoon as they talked to the students from China, Japan, India and Russia, and Continental Europe. This impulse from the conference was not short-lived, but showed continued and increasing enthusiasm.

"During the last two weeks, our four delegates have given their reports at the Association meetings—abstracts of addresses in clear, concise form, accounts of various movements carried on by the Federation, and of the many people they had met. They held the audience with them from the start and so developed the subject that when there was an opportunity for others to speak, many were eager to discuss the questions raised."

Forty women delegates were entertained at the college during the conference. President Patrick writes as follows:

"The full significance of the conference was a spiritual one and characterises a new era in the Near East in the general public recognition of eternal spiritual realities.

"It has often been remarked of the American College for Girls in this part of the world that one of its strongest methods of service is in developing the spirit of brotherly love among opposing nationalities; this feature was very noticeable in the conference. Delegates from many nations, whose political relations are not the most amicable, gained a friendly knowledge of each other which they will never forget, for the friendship established in a common religious devotion is of the strongest kind.

"The language used in the conference sessions was largely English, although some sessions were held in French. The facility with which English was used by speakers of many different nationalities proved the rapid spread of the English language. The vitality of Christianity in the world at this time was also shown in the high, intellectual tone of the addresses made by distinguished speakers from some of the leading universities and colleges in the world. The consequence of a pure Christianity is always an intellectual as well as a spiritual uplift, and this principle the World's Student Christian Federation well illustrated. Scholars, leaders of European society in Pera, students of Mohammedan schools in Stamboul, besides many from the rank and file of the general public expressed their appreciation of the lectures."

Miss Ruth Rouse, Secretary of the Federation,

has given a most significant report of her impressions and personal observations gathered during her visit of some weeks in Constantinople and in Bulgaria. She writes:

"A recent visit to Constantinople was my first experience in the Near East. I went rather to learn than to work, and to prepare for a longer visit to Turkey and the Levant later. To visit Constantinople is an overwhelming experience and stretches every faculty of body, soul and spirit in the endeavour to grasp the marvelous city and the tremendous issues being worked out there. Rome is nothing to Constantinople when it comes to the bewildering way in which successive periods of history call for one's whole self. Greek mythology revives Hero and Leander; Troy and Olympus are not so far off; Greek history grows vivid again, when you see where Darius crossed the Bosphorus. Then come the Roman and Byzantine Empires with all their monuments in old Stamboul; you live over again early Church history as you visit the old, old churches, now too often mosques; the Church councils and heresies gather meaning, as you trace their children in the Oriental churches of today, and meet Greeks, Gregorians, and Jacobites.

"The Middle Ages reappear as one gazes on the marvellous sea-and-land walls of Constantinople, the towers and castles built by the great sea-powers of Genoa and Venice, and the traces of destruction wrought by the Crusades; then the shadow of

the Crescent falls over all and the reign of Islam absorbs your thoughts till your Constantinople friends rouse you to note the signs of the withdrawal of that shadow through the revolution and the dawn of a better day. And if these things and the absorbing missionary problems leave a corner in the mind for the present day politics of the Near East, these will prove no less fascinating than the rest. And then the marvellous mixture of languages, costumes, races, and nationalities that are met in the streets, and that none but an expert can disentangle, and the back-to-the-East-again atmosphere, dear to one who has been in India! When I think it over, I do not wonder I was so tired in Constantinople.

" But it's the new Constantinople that matters most from the Federation viewpoint—the Constantinople where, at every turn, appear signs of a new age; the newspapers of every party freely publishing news and men reading these newspapers at every corner; men talking politics loudly and fearlessly; broken-down sentry boxes, for military tyranny is out of date; Christian recruits in the Turkish army; the fez discarded by many Christians in favour of other and less picturesque forms of headgear; the Sultan driving through the streets practically unguarded; Moslem women throwing back their veils and showing their faces, driving sometimes in open carriages; schools for girls opening here and there, and, strangest sight of all, Moslem girls in ever-increasing numbers in the schools. Moslem women's literary and debating societies

have been started and Christian missionaries have been invited to take part. Missionaries are face to face with an opportunity which has not been theirs for hundreds of years. God grant them boldness to seize it and wisdom to use it aright.

"The American College for Girls at Constantinople is a place of immense possibilities and a splendid illustration of what the field is. It is a factor of great importance in the educational and religious development of the Near East in several respects. It brings together the most divergent factors, and teaches these various elements to know and trust one another. The influence of the college is great, not only socially and intellectually, but spiritually. The girls do not forget the religious instruction they receive, nor do they forget the lessons of trust, fellowship and love that they learn as they work side by side in the College Young Women's Christian Association, of which many of them become members. I was struck in Bulgaria by the deep impression, both negatively and positively, which the religious atmosphere of the college had left on its graduates."

The interrelations of the various religions in Turkey have been affected by the great changes in the political and religious control of the land under the progressive rule of Mustapha Kemal Pasha, leading up to the final result of the separation of religion and nationality to a large degree in all the nationalities, and the legal separation of state and religion in the Turkish Republic.

XV

AN ISLE OF PEACE IN THE MIDST OF WAR

A TIME of entire peace is seldom known in the Near East. When there is not an actual war on, there is usually fighting in the Yemen, or an uprising in Macedonia, or a revolution in Crete or Albania. Often the return of the students to college was held up by some rumour of war, together with some such suggestion as that the Macedonian Committee was about to blow up the Orient Express. On the whole, one became wonted to such scares and refused to be much concerned about them, taking the practical inconveniences with stoicism. But the Balkan wars of 1912 and 1913 created serious difficulties in the college.

The first war, breaking out in September, was sudden, sharp and rapid. The Turks responded instantly to the attack of the Bulgarians, Greeks, Servians and Montenegrins, by a rapid mobilisation. Every evening a crier went through the streets of the city, beating a drum and calling on all Ottoman subjects within certain ages to meet at stated places to be enrolled as soldiers. A panic

among the foreign residents followed, in which many of them left the city. Almost before they could realise it, the attacking armies were at Tchatalja, a few miles from the city, and the students went to sleep nightly to the grumble of big guns.

A wave of patriotic emotion struck Turkey at this unexpected attack, and for the first time in their history, women took a share in political affairs. To match the Red Cross, they had organised the Red Crescent Society, and Turkish women became nurses in the hospitals. In this movement, at the same time feministic and patriotic, Halideh Hanum was a prominent leader. Her ardour, her intelligence and her powers of oratory made her a most effective patriot. At the beginning of the war she made a strong speech, the following quotations from which give an idea of her power:

"Listen to the words engraved on stone hundreds of years ago by an early Turkish Padishah, 'God appointed me ruler that the name and fame of the Turkish race might not be extinguished. I was not appointed to rule over a rich people, but over a poor people, scantily supplied with food and clothing. For the Turkish race I slept not at night. I rested not by day. I worked for my people till death.' Let us each in our measure adopt these words of our great ruler.

"The supreme need is a burning patriotism. It

was the love of race which first made the Turks a great nation. It is our loss of this sentiment which has lessened our historical renown and laid us low. It is this love of race among our enemies that has made the Bulgarians, who were our milkmen half a century ago, a nation that has won the respect of Europe.

* * * * *

"Let us solemnly covenant that in our struggle to make Turks worthy of their race and an honour to it, till they can proudly take and hold their place by the side of other people, we will shrink from no obstacles, or sacrifice, and when finally we close our eyes in death, let our consciences repeat the words, 'For the Turkish people I have not slept by night nor rested by day.'"

As she finished these impassioned words, she stripped from her hands and arms her jeweled rings, bracelet, watch, and from her ears the rings, and cast them into a box placed to receive donations for the national defense. Other women, stirred by her appeal and dramatic action, followed with their jewels, and offered their services as nurses.

It was not only among Turkish women that patriotism was aroused. The Bulgarians also took hasty training and went into the Red Cross or into the hospitals. One Bulgarian graduate of the college, who had married in Scotland, left her husband and child to come down to the Balkans, bringing

funds that she had raised in the North, and nursing the wounded in the hospitals. Parashkevi Kyrias, called by the dangers in Albania, hastened home from Oberlin College, where she had been studying, and joined her menaced people, and her impassioned love for her mountain people was no whit slighter than that of Halideh's. Nationalism was a vigourous plant.

With so much feeling between the nationalities of the Levant, imagine the situation in a cosmopolitan college, composed of daughters of all the warring states, with scarcely a girl in college who did not have a father or brother or lover in one or other of the conflicting armies!

But the long years of tolerance and friendliness between the students, and the resolutely loving and impartial attitude of the faculty counted, and the almost impossible was, at least in part, attained. As soon as the war actually began, the students agreed among themselves to make an effort to control their feelings in regard to national events, and they even refrained from the observance of some national anniversaries for the preservation of peace among themselves. At the beginning of hostilities the Bulgarian students received a strong letter from the Bulgarian legation in the city, bidding them remain quietly in the college and to live as far as possible at peace with the other students. Both girls and faculty took great pains not to discuss irritatingly what was going on, and they lived to-

gether in so much outward harmony that a stranger would hardly have recognised that conditions were unusual. This required, however, a strong degree of self-control, and once or twice there was a breaking over and almost a schism in the school, but all was eventually harmonised by the calm, just and loving attitude of Dr. Patrick.

The condition of the college was complicated by the fact that while the preparatory department was on the European shore of the Bosphorus, the college was still in Scutari, at a considerable distance from any American contact. Ambassador Rockhill felt its isolation so strongly that he insisted on its removal to Arnautkeuy during the war. The regular work of the college was suspended during the panic, the students who lived in the city were sent home and the rest, about sixty, mostly Bulgarians and Greeks, were sent to Arnautkeuy. The faculty now had the double responsibility of protecting the students at Arnautkeuy and safeguarding the property in Scutari. So the faculty divided, some going with the girls and some staying on the grounds. A large procession of students, led by two professors, and followed by the cook carrying the meat for the college dinner, marched down the hill to the Bosphorus landing. At Arnautkeuy they were graciously received by Dr. and Mrs. Murray, who made special arrangements for this notable addition to their large enrollment of students. It was in one sense a relief to have all the Bulgarian stu-

dents on the European side of the Bosphorus, where they could easily be taken off on a steamer, if necessary, but, on the other hand, the news of the breaking-up of the school appeared in the press of Bulgaria and Greece and made it an extremely difficult matter to hold the student body together. Owing to the strong confidence placed in President Patrick and the college, the storm was weathered and only one Bulgarian and three Greek students were lost during the crisis. When it was learned that the Allied armies would not enter Constantinople, the panic subsided, and after three weeks the college resumed its normal sessions.

War always being followed by poverty and distress, Turkey suffered greatly after the Balkan wars. This was an opportunity to teach the college students practical helpfulness. In the early part of the war the college made itself responsible for twenty-five beds, and three hundred garments for the wounded soldiers. The Turkish girls were naturally expected to help in this service, but it was a great satisfaction when Greeks and Bulgarians joined in this work for the Turkish soldiers. As one girl remarked, " The wounded have no nationality." For two days all recitations were suspended and the energies of faculty and students were devoted to making hospital outfits. At times when the work slackened, young faces would grow grave, and sometimes a student would lay down a completed garment, saying sadly, " Who knows

who will wear this? " The Bulgarian and Greek students also undertook work for their own national relief societies, and the college showed its impartial interest by sending money to the Red Cross in Sofia and in Athens, as well as to the Red Crescent in Constantinople. Gifts of money for relief were sent from America and administered by the college. Some of this money was used to relieve the dreadful conditions of the sufferers from the cholera in the camp at San Stefano, outside the city, some for hospitals and some to establish industrial work among widows of soldiers and refugees. The college also paid, with funds furnished by the Red Cross, for one bed in the municipal hospital in Scutari. Over the bed was an inscription stating that it belonged to the Americans, a fact which seemed to interest the wounded soldiers greatly.

Turkish soldiers were not at all accustomed to being nursed by women, for, until this war, there had been no women nurses. One soldier is said to have exclaimed with delight, " This is already Paradise," evidently taking his beautiful Bulgarian nurse for a houri. Another interesting expression of gratitude came from an old Turkish hodja (teacher) who came to one of the relief depôts for the express purpose of sending thanks to the people of America. He said: " May the Lord of the Universe, the God of all men, who are all of one family on the earth, look graciously on those who have

shown such love and kindness. The servants of God here will always remember and rejoice in these good deeds."

On May 30, 1913, preliminaries of peace were agreed upon, but the signing of peace was delayed until October. War did not, however, cease. Jealousy among the Balkan states culminated in a second war, in which Servia, Greece, Roumania and Montenegro attacked Bulgaria. Fortunately, this also was short, but it left Bulgaria so poor that very few students could be sent away to college.

It seemed as though the American colleges in Turkey had no higher mission than to teach tolernace and friendliness among the nations, and to furnish an illustration of how varying nations and religions may and do live in harmony together. In a late college bulletin President Patrick writes:

"Suppose a cosmopolitan institution like ours should send out fifty graduates of several different nationalities annually, each one imbued with a spirit of international love, how long would it take to bring peace to the Near East? A little thought, however, shows that it is not a question for mathematical calculation. The results of a spirit of uplift may come slowly, and then again they may come very suddenly in new types of individuals and new forms of government."

To the Americans of the faculty, living in this environment, with the ideals of Dr. Patrick con-

stantly before them, it was impossible not to get a conception of the brotherhood of man, the kinship of nations, and even the unity of religions that should follow them all their lives, and make them more loving of all other nationalities because of their experience in this American college in the Orient.

More than once Dr. Patrick brought out the idea that the one reason why harmony could be maintained in this centre of conflicting interests is that the college has a common language—English. She thinks that one of the great causes of discord in the Near East is the lack of mutual understanding that springs from an ignorance of the language, hence the ideas of other nations. On this subject she has this to say:

"All the nations of the Balkans speak different languages, but in the Turkish Empire the separation is even greater. People of the same town, often those living in the same street, even in the same apartment-house, do not speak the same language, bringing about a separation that influences the family life and extends to the schools, to their press and to their churches. . . . A commonly spoken language is one of the reasons why harmony between races exists in the college."

She then urges that English should be taught throughout these lands as a second language, and as a basis of understanding between the nations.

Besides the common language, another influence for solidarity in the student body is the Student Government Association.

When the American College for Girls in Constantinople grew out of the American High School, a Student Government Association on lines then followed at Bryn Mawr College was established. It was a very new thing for Oriental girls, whose life had tended to teach them great dependence, but they took to it wonderfully. For a number of years, the president and leaders of the Association were often English or American girls; then, for a considerable period, it was very frequently the Protestant girls, who had been trained in mission schools, who were chosen by the girls as leaders. But as time went on, all of the students grew into the idea of self-government and girls of all nationalities and religions took their places on the Board.

The success of this Student Government Association was specially noticeable to Dr. Vivian, who, coming from Wellesley College and other American institutions, had as acting president for two years an excellent chance to see the workings of this association and compare it with those she had known in America. In one of her reports she wrote:

"The method of student government employed in the college is a great help in harmonising national differences. Such a system places each stu-

dent in a relation to the whole body of students that is extra-national, and that is of great advantage in the development of the student and the solution of college problems. When one considers the background of training and influence from which these students come, it is a matter for considerable surprise that student government meets here with the success that it does. Compared with the same system in American colleges, we should, I think, be considered among the best exponents of the system."

Only once in the history of the college was it necessary to suspend the association, and that was in the crucial autumn of 1914-15, when the college had just crossed the Bosphorus, and the war had started. The faculty committee on order took over control, the order steadily improving until the students were able to take it back into their own hands, a year later.

President Patrick, in an article for an American magazine, in 1922, brings out the value of this Student Government Association as offering training in citizenship. She wrote as follows:

"The Student Government Association in the college offers a certain amount of preparation for citizenship in the different countries to which the students belong. It provides opportunity for practice in electing officers and in making laws and putting them into effect. The meetings are con-

ducted according to the regulations of parliamentary law, and carried on largely by students from nations that at present [1922] are, or have been in the past, at war with each other. It is a very interesting fact, however, that in this miniature republic, officers are nearly always elected according to merit and not on the basis of national prejudice. The association has two divisions, one for graduate students, including the Medical Department, the other for undergraduates. The president of the one for the coming year is a Greek with a Russian assistant, and of the other an Armenian, and even during the last year of the war, when the national tension was unusually strong, a Turk was elected by a large majority.

"Election day is a great occasion, and rousing cheers from the assembly hall announce the victory of the candidates elected. The training in some of the duties of citizenship is most necessary. Roumania passed the law for woman suffrage some months ago, adding a supplementary regulation requiring as well as permitting women to vote. The Greek cabinet passed a vote for woman suffrage more than a year ago at the time of a large and enthusiastic Woman's Congress in Athens, although the disturbed state of the country prevented this vote from being ratified; recently, however, the question has been revived in Greece and it is hoped that the law in favour of woman suffrage will be put into execution in the near future.

"The importance of training in citizenship is also recognised in some of the regular departments

of the college, but the practical responsibility for making and carrying out the laws of the Student Government Association and of electing its officers is of far more value than class-room statements on theories of government. In the weekly student forum, however, many questions of general interest in national affairs are freely discussed, from "Free Trade and Protection," "The Best Form of Government," down to "Best Profession for Women," and "Should Women Follow the Fashions?" As the subjects are usually chosen by the students themselves, the discussions are often very animated."

There is one group of students who, despite their not being Oriental and never forming a large proportion of the student body, nevertheless demand special mention; namely the English students. Having the advantage of knowing the language of the college, and being more used to self-government than the Oriental girls, their small groups were almost always influential, and many of the individuals were conspicuous both as students and in social offices. Among those who did fine work and later taught in the college, four stand out: Winifred Seager, class of 1891, who for some years was head of the music department of the college, both before and after her marriage to Mr. Middleton Edwards, and who has always been very active in the alumnæ association; Nellie Summers, class of 1906, who has taught efficiently in the preparatory school and has

been its registrar since her graduation; Vivian Edwards, class of 1894, who, herself a charming singer, taught music for awhile in the college, and then, after study in Germany, went to America, where, besides her own musical work, she organised entertainments for the benefit of the alumnæ fund; and Eveline Thomson, now the wife of Professor Scott, of Robert College, who graduated in 1908, spent a year in the Training College for Women Teachers in Cambridge, England, then came to America, where she took a master's degree at Columbia University. She has served the college in the capacity of assistant in the New York office of Constantinople Woman's College, and as a teacher in the preparatory school.

XVI

MARY MILLS PATRICK REALISES HER DREAM

IN the spring of 1914, eight years after the decision to buy the property at Arnautkeuy, buildings were ready to receive Constantinople College for Women, and they moved over from Scutari, in April. How different were the splendid new buildings from the shabby old ones at Scutari! Besides some old but useful buildings on the campus, there had been erected four in a proposed line of seven buildings and also a power-house.

The four college structures form an impressive group, the centre of which is Gould Hall, a fine building, one hundred and fifty feet long, in Greek style with Ionic columns. In this building are the Marble Hall, and above it the Assembly Hall large enough to seat seven hundred people, the library and reading room, study-hall, museum, studio, a large number of recitation rooms, faculty living-rooms, guest-rooms, president's private rooms, and, in the basement, a temporary gymnasium. The harmonious Assembly Hall with its excellent acoustics has received two beautiful gifts from the alumnæ association, one being a grand piano and

the other a pipe-organ, dedicated to the memory of Dean Flora A. Fensham.

Among its books, the library contains the private library of Sir Edwin Pears, the English barrister and historian, who for many years was the devoted friend of the college. Furniture, books and art treasures sent from her home in Boston by Miss Borden enrich library and art museum. This art museum is the result of many years' work on the part of Professor Isabel F. Dodd, the head of the department of art and achæology. It contains Greek, Roman and Byzantine coins, Tanagra figurines, broken iridescent glass from a first century grave in Cappadocia, ancient Greek pottery, and a case of Egyptian objects, as well as a collection of beautiful and characteristic national textiles, the gift of Miss Olivia P. Stokes.

The second building, Sarah Lindley Mitchell Hall, called the refectory, contains dining-rooms, serving rooms, kitchen and a large banquet-hall, which was turned over to dormitory use. On the fourth floor are sleeping rooms.

The third building, Henry Woods Hall, is a science hall. Its laboratories, lecture-rooms and research-rooms, all furnished with modern equipment, offer a model to the Near East.

The fourth building is Russell Sage Hall, a dormitory accommodating one hundred and thirty students, and furnishing beautiful parlours for the

MARY MILLS PATRICK'S DREAM REALIZED IN STONE

social life of the students. It has a very beautiful view over the Bosphorus.

The Rockefeller power-house supplies the entire row of buildings with water, heat and light. The erection of the other three buildings of the original group of seven was indefinitely postponed, but here were enough for a full and rich college life.

The site of the college is on a tableland three hundred feet above the water, in a park of fifty-four acres. The land is cultivated with trees and flowers, including a beautiful chestnut grove, a "cedar of Lebanon," and a "labyrinth" of box. Easy access to the entrance of the property had been made by new trolley-lines from Stamboul to the adjacent village of Bebek, and the private college road leading from the Bosphorus to the heights has been redeemed from mud and rough furrows into a fine driveway.

The dedication of the new buildings and grounds took place June 3, 1914, just six weeks after occupation. The exercises of Dedication Day were presided over by the American ambassador, the Honourable Henry Morgenthau, and addresses were made by the Turkish Minister of Public Instruction, the Prefect of the City of Constantinople, three American trustees, Dr. Peet, of Constantinople, the American Consul-General, President Gates, of Robert College, the Bulgarian Minister, the second Vice-President of the Chamber of Deputies, the Grand Rabbi, a representative

of the Greek legation and the President of the Armenian National Council. The British Embassy, unable to be present, sent special greetings.

But in the midst of this galaxy of distinguished persons, President Patrick was easily the star. Everyone recognised that the day was her triumph. In her doctor's gown and hood she was an imposing figure, the cynosure of all eyes. Ambassador Morgenthau presented her with the American flag in jewels, Smith College sent her the honourary degree of LL.D., the British and American colony in Constantinople gave her an address of appreciation on a silver salver, and Sultan Mehmet sent her the order of the Shefakat, while telegrams and letters of congratulation rained upon her.

Some of the speeches, or fragments of them, will show in what esteem she and the college were held, both in America and Turkey.

Dr. W. W. Peet, legal advisor of the college, in speaking in behalf of the Rockefeller gift, prefaced his remarks with a few words about the college and President Patrick.

"This beautiful location and these noble buildings," he said, "are the result of plans for enlargement of the college, and every friend of the college knows how much of this result is due to the foresight and untiring industry of President Patrick, who, in the face of great difficulties, has led the campaign for enlargement to a triumphant success. She has had the vision, the purpose, the faith in

that consummation of which today we begin to see the suggestion, the dawning of that for which she worked with such untiring devotion. To say that Dr. Patrick has succeeded where most would have failed, that she has led her cause from discouragement to victory, is simply to express what everyone acknowledges today."

Ambassador Morgenthau, in his speech of welcome, said in part:

"I am overjoyed to stand here in this beautiful hall, typical of all the buildings, surrounded by the able women who have been connected with this institution from its very inception, the representatives of the donors of the various buildings, some of the trustees, the faculty that imparts the knowledge, the alumnæ who are already spreading its fame, the pupils who are its latest beneficiaries, the architects and mechanics who have so well carried out the plans, the well-wishers of the institution, the representatives of the Turkish government and the various religious communities, the diplomatic representatives of various countries, and note the joy and happiness that thrill us all at this 'coming-out party' of this beautiful bride—the American College for Girls at Constantinople."

Later, in presenting the jeweled flag to Dr. Patrick, Mr. Morgenthau said:

"We have just heard what magnificent presents

have been showered on the college, the ' debutante ' of the occasion. Now let us think of the ' chaperon,' the one who has nursed her in her infancy, trained her in her childhood, developed her character during her adolescence, and who now escorts her forth into the world to take her place among her older sisters, well-equipped to do her full duty. That one, her beloved president, Dr. Patrick, should also receive some recognition at our hands."

The two Turkish officials both expressed gratitude officially and personally to the Americans who made possible this education offered to Oriental girls. The representative of the trustees, Mr. George A. Plimpton, LL.D., of New York, in his speech of dedication, said:

" Education and religion form the joint-foundation of America's prosperity. How better can America, out of her abundance, repay her debt to the East than by giving back what she has received from them with interest? And she does it gladly.

" Two factors have made this gift possible. First, the support of the Ottoman Empire, through His Imperial Majesty. For two-score years the college has enjoyed protection, peace, safety and security, and has had the approval of the Imperial Ottoman Empire, for our efforts to provide an education for all, regardless of race, religion or nationality.

" Secondly, all this has been accomplished through the inspiration of our leader, Dr. Patrick,

the president of our college. She it is who has crystallised the forces of America. Her love of the East, of its people and its possibilities, has infused itself into the donors and friends of this institution; with the result that we have here a most beautiful site and noble buildings dedicated, today and for all time, for the benefit of the peoples of this country."

The keys of the buildings were then presented to Mary Mills Patrick with speeches of thanks to the donors by suitable representatives, and Dr. Patrick received them with the following words:

"The college accepts, today, a great responsibility. To us are entrusted these new buildings, erected by some of the leading philanthropists of the United States of America for the purpose of education in its broadest sense. We accept this trust with enthusiasm, and with the earnest intention on the part of all who control college activities to devote their best efforts to the development of the highest type of education."

After expressing her gratitude to the donors of the buildings, the architects and builders, the "broad, sympathetic and earnest Board of Trustees," and to friends who had made the college possible, Dr. Patrick continued:

"Service will be the keynote of our college aim, not to 'rust unburnished' but to 'shine in use,'

for we wish to render to the Ottoman Empire and the other nations of the Near East such affiliation with their own educational systems as shall be of the greatest assistance. We desire this to be a college characterised by sympathy and understanding of the needs and aspirations of all in this part of the world, a place where young women of different nationalities shall feel at home, and find their own national and religious customs and beliefs respected. We aim to promote scholarship of a high grade, true love of research and study, and all that pertains to the higher thought-life.

" The character-building which takes place here must be of a kind in which every student shall find the reality of her higher life in goodness and truth. Our plans also include attention to the practical arts, for we recognise the need of developing scientific knowledge and trained ability in the economic and social relations of the ordinary affairs of life.

" A fundamental part of our aim will be the education of teachers,—teachers who shall have specialised training, able to instruct in the humanities and in science, in mathematics and in all branches of the practical arts. An educational centre here, worthy of the leadership to which we aspire, should include a strong medical department, in which doctors and nurses could be educated for Turkey and all parts of the Near East.

" Civilisation is everywhere developing new professions and, both for old and new, training is needed. Such training of whatever kind demanded should be furnished here. . . . There is no limit

STATELY ARMENIAN MAIDENS PRESENTING
THEIR ANCIENT LIFE.

GREEK LOVELINESS

Harking back to the ancient world in the Pageant of the Nations

to the larger vision of growth that may be possible to meet the growing needs. . . . May the future of the American College for Girls be illuminated by the spirit of God, and become a centre of knowledge, of harmony and peace."

Following the exercises in Gould Hall, the company adjourned to the terrace, where they witnessed an appropriate and beautiful pageant of the nations represented by the college.

First came the Turkish group, in picturesque costumes, carrying their red flag. Then, from the opposite side of the terrace came the American group, escorted by a herald, the standard-bearer representing Liberty, followed by three girls, one dressed as an Indian, one as a Puritan maiden and one as a modern scholar. Then came the Hebrew group, the standard-bearer carrying the college banner, and accompanied by two girls representing Ruth and Naomi. Britannia was represented by an alumna, and the French Republic was represented by a French student. Then came the large group of Armenians in gorgeous costumes with national songs and dances. Next were a Servian student in national dress and a Swiss group in peasant costume. The Bulgarians marched costumed as an ancient king and queen, courtiers, monks and peasants. They were followed by an Albanian group and a German student both in peasant dress. The pageant was closed by a Greek group, representing

a scene from the Panathenaic procession. Both the Greeks and the Bulgarians gave charming dances with songs. To close the pageant, the whole body advanced toward the audience and sang a college song describing the international character of their beloved college.

The keynote of the day was hope. The great international college to which Mary Mills Patrick had given her life, her great power, her vision, stood before her, incomplete but beautiful. Students were ready to crowd her portals the next season. There was still much work to be done, for other buildings were needed and endowment had yet to be raised, and further plans for the future were indicated in her speech. But there before her was a tangible accomplishment and brilliant prospects. That was in June, 1914. Before the college could open in September and work out its happy plans, the world was plunged into war.

XVII

THE DEVELOPMENT OF COLLEGE COURSES

AT this point a glance may probably be taken over the work done by the American College for Girls in Constantinople and see what courses it offered and how it compared with a college in America.

By 1914, when the college moved into its new quarters, its degree was accepted for entrance to any university in Europe except London, and its graduates had taken graduate work in Teachers' College, Oberlin College, Chicago University and Johns Hopkins University in the United States. The academic studies included, besides much more language work than is required in American colleges, the usual subjects, such as mathematics, physics, chemistry, biology, geology and astronomy; courses in history, sociology, psychology and philosophy, Bible, ethics, art and archæology, together with logic, bibliography, and other subjects, when especially demanded. The college course was four years, although there was always a special class of students who had entered from Bulgarian or Greek gymnasia without a knowledge of English.

The original high school, from which the college developed, persisted as a preparatory department. That once had a full kindergarten and primary department, but after the school became crowded, it was reduced to three classes. This, however, proved insufficient, owing to the lack of preparation, especially in English, of the pupils, so by 1914 it had become a five-year course, with special classes given to the English preparation of pupils for advanced classes.

From early days a music department was demanded by the music-loving Orientals. This consisted of a piano-department, general chorus work and special training for the college choir, and special violin and organ lessons. In 1909, two theory classes were introduced, one in harmony and composition, the other in the history of music and musical form. A very large number of the students elected instrumental music. There were many sweet voices among the girls, and they took naturally to singing, but most of them had been totally unaccustomed to singing in parts before they came to this college. They were very enthusiastic when a college orchestra was started later.

The beginnings of the practical arts were small and rather amusing to look back on. Early in the history of the college, the faculty wished that the students might know more about what we now call domestic science. In those days, whenever anything extra had to be done, it was done by the

versatile and ever-willing American professors. So, behold Miss Prime giving simple lessons in cooking; the trained nurse, borrowing a baby from a servant's family and teaching the seniors how to care for it, and the revered president attempting to show the amused girls how much better one could sweep with a long-handled broom than with the short brush of heather-sprigs to which they were accustomed! In 1912, a more professional course of one hour a week, called domestic science, was introduced.

By 1919, a somewhat heterogeneous department known as the department of practical arts was started. This contained a simple course in agriculture which was the study of farming, an elementary course in domestic science, courses in drawing and painting, in typewriting and stenography and in commercial arithmetic and bookkeeping. The course in agriculture received a great stimulus when, the next year, an American man who was well fitted to carry on the agricultural courses was sent to the college to become business manager and treasurer. These courses were very practical, as the many wars had made it necessary for girls to begin to support themselves, and these courses fitted them to enter offices or work on farms. That same year, one of the American professors succeeded in getting the Home Economics Association of the United States to send out to Constantinople a professor of home economics, who

organised a strong department, and got it on its feet in the two years that she was there. After her departure the Home Economics Association continued to send out professors.

A great many of the graduates of the college have always become teachers. It was quite a custom for the mission schools of Asia Minor and Bulgaria to give scholarships to graduates whom they bound to teach in the school on their return from Constantinople. In 1909, a one-hour elective course in education was offered, and in 1910 this was raised to two hours. By 1911, President Patrick was calling attention to the need for a school of education. In the President's Report for that year she wrote as follows:

"The present is a time of unusual opportunity in the Near East, and while twelve thousand women teachers are now required for the new schools to be established by the Turkish government for girls, only a few hundred are available. The greatest need of the present time, not only in the Turkish Empire but in the Near East in general, is a School of Education. The enterprise should be especially endowed to furnish normal and vocational training, to introduce the domestic arts and sciences into the homes of the people, and to provide practical training in hygiene and physical education. Such a school connected with Constantinople College would not only train individuals in these different activities, but would furnish

educators for the schools of the empire who would in their turn teach thousands of other students."

A three-year normal course in gymnastics was begun in 1912, that fitted girls to teach gymnastics. But the school of education is as yet but a dream.

When Mary Mills Patrick came to Constantinople, medicine, hygiene and nursing were very slightly developed in the empire. There were native doctors and surgeons, but not a native woman-nurse in Turkey. Many of the ideas of taking care of the sick were superstitions concerning the health-giving breath of "holy men," or the medicinal value of a verse from the Koran swallowed or pasted on the afflicted member. Men-doctors were not allowed to attend Moslem women, and the midwives performed their offices very unintelligently. The need for women doctors and nurses was a crying one.

The first graduate of the college to study medicine was Zarouhi Kavaldjian, class of 1898. She was the daughter of an Armenian physician in the town of Adabazaar. She had to go to America to study, as there was nothing open to her in Turkey. When she came home with her M.D. she could not get official permission to practise in Turkey. But she went with her father on his rounds and gradually worked up an excellent practice of her own. She was followed by Amalia Frisch, class of 1901. Like Miss Kavaldjian, she was the daughter of a

physician, her father being a Hungarian of Constantinople. She took her medical degree in Berne and also returned to work with her father, later becoming assistant in the Austrian hospital in Pera.

Aghavni Demirdjian was another Armenian student who became interested in medicine. She was a poor girl living in Scutari. Her mother was a washwoman, and Aghavni used to carry the laundry to her clients. One day the daughter of a rich Turk to whom Aghavni was taking laundry saw her bright face and asked her where she went to school. Gul, the Turkish girl, ended by saying, " Well, you ought to go to the American school where I go. Go home and tell your mother you must go, and if she objects, kick and scream until she lets you." But Aghavni did not need to kick and scream. As Gul would pay for the school Mrs. Demirdjian was delighted to have Aghavni take it. So the little girl (who never became very big) was for years a day scholar in the school, and finally, in her last year, was given a college scholarship as a boarder.

By this time her brother had moved to Paris, where he made Turkish Delight (Rahat Locoum) for the Parisians, and a sister had gone there, too, to sew. Aghavni wished very much to study medicine; she thought that after taking her degree she would come back to Turkey and learn from the old women who gather herbs all they knew and teach them some things and be a sort of missionary doctor. She was not so fortunate as Miss Kavaljian

and Miss Frisch in her financial backing. She lived with her brother and sister in two rooms, in which the man made his sweets and the girl sewed for Aghavni and herself and as many clients as she could, while Aghavni, after her day of study, would take packages of Turkish Delight to her brother's customers. In this hard fashion Aghavni Demirdjian obtained her medical education.

Surpigh Vosquemadn was a sweet Armenian girl, of only fair scholarship, but a motherly nature that delighted to bind up the wounded, whether animal or human. When she graduated, in 1899, she greatly desired to become a nurse. She was an orphan and her brother did not sympathise with her plans. But she persisted. Armed with five dollars and a letter of introduction to some English friends of the college, she went to London, alone. And she had always been considered timid! The English family befriended and guided her and she took her diploma as a registered nurse. When she returned to Constantinople, the first native trained-nurse in the Ottoman Empire, she created a sensation. She was pretty and charming and was soon received into noble Turkish families as nurse, midwife, doctor and general adviser. As there was no word in either Turkish or Armenian for "nurse," they called her "hekim," or doctor. Her influence in these families was always progressive and often she would advise the mothers to send their growing daughters to the American school. She always felt

that the college was her home, and when she passed on, in her prime, the college felt a keen grief for her and a great admiration for the pioneer work that she had done.

In Greece, the splendid work of Cleoniki Clonare as head of the Prince's Hospital for Children, was also a credit to the college. It was through her work that the offer from Princess Sophia to send two Greek students to study nursing in America was made in 1905, but unfortunately there was no senior or alumna in a position to benefit by the proposal.

After the college removed to Arnautkeuy the interest in medicine increased. Shulamit Ben Harel was a very brilliant Hebrew girl, who, after her graduation in 1917, taught both biology and Hebrew in the college for a time. Then she went to the University of Chicago, where she took a course in biology followed by the study of medicine at Johns Hopkins University. She is now a successful practitioner and an ardent Zionist. Two fine Turkish students to take degrees in medicine were Safieh Ali, class of 1916, who holds the degree of doctor of medicine from the University of Wuertzburg, and Bedrieh Veyssi, class of 1917, who studied medicine in Münich.

In 1914, a course in college hygiene was offered by the college nurse. For some years President Patrick had been earnestly desiring to have in connection with the college a training school for

nurses, which seemed to involve a school of medicine and a hospital. She felt that students should not be forced to go to Europe or America to take this work. The active work of so many of the students and alumnæ in nursing during the wars intensified her feeling.

In her Report of 1919-20, the President wrote with the joy of one attaining a long-desired end, as follows:

"Constantinople College has deep satisfaction in announcing that the medical department to which it so long aspired has, this year, assumed shape, and will be in actual operation by the opening of the next college year. Dr. Alden R. Hoover arrived in the spring of 1919, authorised by the trustees to organise a medical department as a part of Constantinople College, and plans have been formed and executed as rapidly as circumstances permit. An inspiring gift of one hundred thousand dollars from William Bingham, 2nd, of Cleveland, Ohio, in September, 1919, for 'medical education for women' lent a wonderful impetus to the growing project."

The plan comprised a two-year pre-medical course and a four-year full course in medicine leading to the degree of doctor of medicine, also a training school for nurses conducted along the same lines as similar schools in America. The main difficulty was to secure hospital facilities

where nurses and future medical students could obtain necessary training in American methods of medicine and nursing. This was happily solved by the establishment of an American hospital in the city with the help of the American Chapter of the Red Cross and under the American community in Constantinople. All during the war, and afterwards, the college worked very closely with the Red Cross. The director of the hospital was also director of the medical department of the college and the hospital superintendent was also superintendent of the college training-school for nurses.

The work began with two out-patient clinics and quickly demonstrated its usefulness. The first pre-medical class and the first class in nursing opened September, 1920. In that year nineteen students entered the pre-medical course, of whom three were able to enter the freshman medical year the following season. Six girls entered the training school for nurses.

The American Hospital was formally opened in buildings in Stamboul, August 20, 1920. Our High Commissioner Rear-Admiral Mark L. Bristol, who was chairman of its governing committee, presiding. A strong advisory committee from the city assisted the main committee. The equipping of the hospital was made possible by the generous co-operation of the Red Cross and the Near East Relief, so that seventy-eight beds were soon

equipped. The Red Cross also temporarily loaned American nurses, who were needed to start it.

Although primarily serving the American colony in Constantinople, numbering several hundred, exclusive of the sailors on the naval boats, the hospital served as a general hospital irrespective of race or creed. It was especially useful, that first year, in caring for Russian refugees.

The year 1924 was most happily begun by the completion of the Mary Payne Bingham medical building, given by William Bingham, 2nd, a trustee of the college, in memory of his mother. Despite the heavy expense of all post war construction, Mr. Bingham's gift is the best and most finely equipped building of its sort south of Vienna. By the end of that year two students had fully completed the sophomore class of the medical school and four, the freshman class, and fifty neat-handed nurses were in the Training School.

Bingham Building was formally presented to the college on Commencement Day, 1924. The building is very useful, but for the time being not quite as Dr. Patrick hoped, for in April, 1924, the government at Angora closed the medical department of Constantinople Woman's College on the ground that the college had never obtained permission from the government to carry on professional work. The Nurses' Training School, however, continues its work, the majority of its students now being Turkish girls.

The English department offered a course in journalism and in time edited a weekly and a quarterly. The art department grew from a one-year course in the history of art to two years in this branch of history with one in archæology. Constantinople is an especially fine place for this study. It is a great centre for archæologists, who pass through on their way to all Mediterranean ruins, and whose inspiration was often given to the college. Professor Dodd worked up a most attractive department, and a number of graduating students have chosen some subject in art or archæology for their final thesis. This is one of the departments in which graduate work is easily done.

In the year 1919, there were four graduate students in the college, and in that year the degree of master of arts was given for the first time. Quoting from the President's Report for 1920-21:

"Education in Czecho-Slovakia, Serbia, Greece, Roumania and Bulgaria is well advanced, but the present elective work of Constantinople College in the junior and senior classes is of a kind to attract attention here. The college plans for such students classes of two kinds: the first in academic work leading to the degree of B.A., and the second, specialised work for training teachers. Students completing these courses will receive a special teachers' certificate. The classes for teachers may lead to the bachelor's degree or the master's degree according to the preparation offered."

This brief sketch will show that Mary Mills Patrick, now that she had her international college, had not ceased to dream, and that, somehow, her dreams often came true.

The college had a great many interesting visitors both from the city and from Europe and America. Sometimes they would come in groups on tourist steamers and special expeditions, at which times the American professors would turn themselves into guides, and the college would hold receptions. Sometimes they would come singly: archæologists in Constantinople en route for Egypt, Palestine or other parts of Asia Minor, historians to study Byzantine historical sites, clergymen interested in the Holy Land and the Levant, officers of the naval "stationaires" in the harbour, missionaries and consuls bound for the interior of Turkey, in times of war, all sorts and conditions of journalists, diplomats of many countries accredited to the Sublime Porte, and tourists of every variety.

Sometimes certain of these visitors preached the Sunday sermon or gave lectures to the students. The lectures were of all possible styles and qualities. One early consul was long remembered for a somewhat embarrassed address, in which he kept repeating the phrase—"woman is just like a parlour car, *just like* a parlour car." Another worthy speaker finished his sermon with a prayer in which he invoked the blessing of God on "these young ladies," meaning the students, and then on "these

ladies—ahem—of comparative youth," referring to the teachers, who for years after were often laughingly alluded to as the "ladies of comparative youth." One priestly visitor, entering the teachers' sitting-room, pointed to several of the women there, and asked: "Are you married? And you? And you?" And finding that none were, threw up his hands and exclaimed, "All martyrs to a noble cause." This was a little embarrassing to young women who had chosen the life they were leading because they found it attractive, and some of whom still had hopes of matrimony.

Some of the lectures, such as the historical lectures of Sir Edwin Pears and Sir William Ramsay, some delightful lectures on Persian and Russian literature by distinguished speakers of those nationalities, talks on American conditions by several of our chargés d'affaires and consuls-general, and some never-to-be-forgotten sermons by eminent divines passing through the city, were a great enrichment to the year's work. It became somewhat of a joke that when a traveller had no especial topic to discuss, he often fell back on the story of Florence Nightingale, whose Crimean War hospital was not far from Scutari, not seeming to realise that the tale could not possibly be new to the personnel of the college.

Occasionally the college was honoured by visits by trustees from America, and once in a while there was a great flurry when a member of the

Rockefeller or Carnegie Foundation, on investigation bent, turned his steps its way. Occasionally, too, the Armenian or Greek Patriarch called on such of his flock as attended the college, and graciously extended the palm of his hand to be kissed, and now and then a Turkish official dignified one of the college entertainments by his presence.

The great social event of the year, however, was Charter Day, when the erection of the school into a college was celebrated with fitting exercises. Several times a year there were dramatic entertainments given by the Greek classes, who presented such plays as *Iphegenia, Electra,* and an occasional modern Greek play, the Armenians, who sometimes wrote and staged a simple play, the Turks, who did the same thing later, the Bulgarians, who gave attractive entertainments, the French department, who gave Molière or contemporary plays according to the taste of the head of the department, and the two literary societies, who presented such plays as *Cranford, As You Like It, The Land of Hearts' Desire,* and the Sanscrit play *Sakuntala.* As the students had pronounced histrionic ability, these plays were thoroughly delightful. The music department also gave attractive concerts.

XVIII

THE COLLEGE AND THE GREAT WAR

THE brilliant plans that had been made for the progress and improvement of the college in its first year in the new buildings, had to give way before the claims of World War. By September, 1914, entirely abnormal conditions prevailed in Constantinople. Germany was tightening a strangle-hold on Turkey, and the latter was rapidly mobilising her troops.

These troops were invading private property, and some American buildings were requisitioned for their use. Soldiers entered the grounds of the college seeking shelter in a solidly-built stone stable with a tile roof that furnished good quarters for both men and horses. But they were soon ordered to retire by Ambassador Morgenthau, who then ordered the roof to be removed to prevent their return. It was characteristic of this constructive college that this roofless building was soon converted into a beautiful garden, and became the site of many a college pleasure.

To declare the neutrality of this American property, a forty-foot American flag was made in addition to the regular flag usued by the college, ready

to be displayed at any moment as a defense against belligerent intrusion, and was spread on the ground for airplanes to see.

The political changes in Constantinople, where Germany was all-powerful, necessitated the keenest and most constant care in the administration of the college. Foreign post-offices were closed, and the age-old "capitulations," protecting foreign residents were abrogated. The Ottoman Government had long before granted the following capitulations:

Liberty of residence; inviolability of domicile; freedom of travel by land or sea; freedom of commerce; freedom of religion; immunity from local jurisdiction save under certain safeguards; exclusive exter-territorial jurisdiction over foreigners of the same nationality; competence of the forum of the defendant in cases in which two foreigners were concerned.

These had been a great protection to American workers and work in Turkey, but they were one and all abolished in September, 1914.

The following rules were passed by the government in regard to the foreign schools in the Turkish Empire: 1. The Turkish language to be taken by all students; 2. The courses of study to be under the control of the Minister of Public Instruction; 3. No required attendance at religious exercises; 4. The government to decide as to the amount of property a school shall possess.

The American ambassador, through his influence with the Ottoman Government, especially with Talaat Pasha, Minister of the Interior, was a great protection to the college, even obtaining permission for the French and English members of the faculty, at that time of enemy nations, to retain their positions. Mr. Morgenthau had also many an interview with Enver Pasha, Minister of War, during which the latter expressed his sense of the good that the college had always done to the community and promised that nothing should happen to it during the war. Again and again, in the darkest hours, this promise comforted the harassed President.

In August, 1914, Dr. Patrick was in the Alps, gaining refreshment for her coming year's work. She wrote from Geneva as follows:

"In the calm of Chamounix and a beautiful morning I went for a mountain climb. Returning at five o'clock, I found the town in an uproar. News of the French mobilisation came at four P. M. and all strangers had to leave the city on the evening trains, including foreign servants and tradesmen. A French lady helped me pack and, as there were no porters, she helped me to carry my luggage to the station. The trip to Geneva required change of trains, and in my desperate effort to move my luggage with my own hands, I was repeatedly pushed back from the entrance to the train by the crowds, which were far less kindly

than Turkish crowds would have been. In the train the only available seat was in the corridor on my luggage. Arriving at Geneva at one A. M., we found uncertainty everywhere except in demonstrations of war."

At Geneva, President Patrick was joined by two members of the college staff. Counting their money for travel, they found the collective amount to be $125.00 in gold, for their notes could not be cashed. Forty-one dollars apiece was very meagre for a long journey with advanced prices. This situation was aggravated by a detention of several days at Geneva, but was fortunately relieved by the kind offer of a gentleman to supply ladies who had no funds. The journey was made across Italy and Greece to Constantinople. The train accommodations were dreadful and the steamer was alive with huge cockroaches, while the last lap of the voyage, from Athens on, Dr. Patrick spent on deck with one blanket and a pillow. But she got there.

President Patrick's annual Report makes light of the disappointments of this year that had promised so much. She writes simply, with appreciation of the fact that the college could function at all as follows:

" In spite of the numerous wars of the past few years, the number of students in Constantinople College had, previously to the year 1914-1915, con-

stantly increased. Conditions, however, in the autumn of 1914 were of far more serious import than anything previously known. Banks temporarily suspended payment, moratoriums were announced in many places, and bread lines were a feature of scenes in the streets. All travel was necessarily slow and impeded in many different ways, but even under these conditions an unexpectedly large number of students came from Bulgaria and other places, and the numbers on the morning of opening were thirty-five in the college and about the same number in the preparatory department. These numbers increased rapidly until we had, at the end of the year, a student body of two hundred and thirty-six. This was less than was expected, but remarkable under the circumstances. Quite a large number were from abroad, including young women who had overcome great difficulties to reach the city, one even coming from Southern Russia. The senior class numbered nineteen, seven of whom were Bulgarians, two Turks, two Greeks, one Albanian, one American and six Armenians. We had expected a Servian student, who had completed her course with honours all but the last year, but under existing war conditions she was unable to come. A notable feature of the student body was the presence of eleven Mohammedans supported by the Ottoman Government, who are studying under contract to teach five years in Turkish schools."

If the students were few in September, 1914, the teachers were fewer, only three besides Presi-

dent Patrick having reached Arnautkeuy. But, adopting the characteristic resolve—"We will do the best we can," they undertook to run the college on the hill and the preparatory school on the waterside. The rest of the faculty were moving heaven and earth to reach Constantinople. Those who had spent the summer in Europe travelled, some in freight trains, where a journey of five hours normally required twenty-four hours, some in carts, and in whatever means of transportation they could commandeer.

Other members of the faculty were in America, including Dr. and Mrs. Murray. In the face of danger the trustees dared not urge the teachers to return to Constantinople, and, of course, some newly-engaged teachers gave up the idea. But the old ones were so anxious to return that they begged the trustees to send them, offering to assume all responsibility. To this plea the trustees responded, "The ship will sail; these valiant members of the faculty wish to go. Here are the passports, the tickets and money for the journey, go with our blessing." Dr. and Mrs. Murray, accompanied by three ladies, sailed for the East.

In Arnautkeuy the interesting question each morning was, "Who of the faculty will come to-day?" Dr. Murray's party arrived late in September and Dean Wallace, with three teachers, came in October. Other vacancies in the faculty were filled by taking European residents of Con-

stantinople who could not leave the country easily and were glad to be protected within the college.

In November a curious embarrassment was placed upon the colleges, in the proposal to forbid the use of the English language in correspondence, and allow only Turkish, Arabic, French and German to be used in letters, which would form a serious barrier to correspondence with the trustees, and isolate the college. As, however, the serious restrictions that had been proposed were not executed, and Dr. Patrick felt that the Turkish Government, when not under German influence, was really friendly, she was very thankful. In December she wrote as follows:

"The quiet and peace in which Constantinople College has pursued its way during the extremely difficult circumstances of the present situation are due, not only to the favour of the Turkish Government, but also largely to the wisdom and power of our present ambassador, Henry Morgenthau. Both the Ambassador and Mrs. Morgenthau have befriended many of those who have been obliged to leave the country in haste or who have remained in trouble."

In his turn, the ambassador expressed his appreciation of Dr. Patrick by saying that he had been strengthened in his difficult task of promoting

peaceful living among the many nationalities of the Ottoman Empire by the harmony which President Patrick and her associates maintained among the various races and nations represented in the college.

The work of the college went on through this year as in ordinary years as much as was possible, but it was a dull year. A few quotations from the President's Report gives an idea of it:

"The anxiety caused by the extensive mobilisation began in August, and the requisitioning of buildings and materials needed by the government continued through the autumn months. Under these circumstances all holders of property were anxious. In October almost every foot of space in Arnautkeuy was occupied by soldiers; they filled empty houses, every street was full of them, and they inquired at college if we had any room for men or horses."

Dr. Patrick says nothing of this particular danger, but any girls' school in Turkey that had once been occupied by soldiers would be given a wide berth by parents, and this menace of occupation either in term time or in the summer vacation was one that Dr. Patrick and Dr. Peet struggled successfully to avert. It was on this account that Dr. Patrick and Dr. and Mrs. Peet remained on the college grounds all the first summer of the war, and

Ambassador and Mrs. Morgenthau very kindly took up their residence there the second summer. Dr. Patrick's Report continues:

"In Scutari the college property, during the year, was occupied from time to time by men and horses. When war was declared, in November, these difficulties were relieved somewhat, as many soldiers left for the front. Within a few days after the declaration of war Arnautkeuy was partly free from soldiers. Since that time there has been somewhat less danger of property's being requisitioned. We cannot be thankful enough that the college was removed from Scutari to Arnautkeuy during the preceding year, as, while war lasts, there will be no freedom in moving personal effects and no possibility of furniture or supplies coming from abroad or even of receiving them through the Custom House. Therefore, it is a cause of great gratitude that the college was established in new and commodious quarters adequately furnished for college use, before this crisis occurred in the affairs of the European nations.

"There have been frequent rumours that famine was likely to follow the closing of the Dardanelles on account of the difficulty of receiving supplies from other countries. During the greater part of the year, however, food was comparatively abundant, although prices constantly increased. The college was able to procure necessary fuel for heating and lighting at more advanced prices than usual."

Constantinople without its European colonies and its stream of tourists, is like an isolated city cut off from the rest of the world. Colleges here have usually enjoyed great advantages of lectures and addresses from distinguished visitors, and social occasions graced by friends of the British and other foreign colonies. A few lectures were given this year, supplied wholly by local talent.

The first Charter Day in the new buildings was necessarily a sad one. Not only had war saddened all of the country, but the college was called on to mourn the loss of the president of its Board of Trustees, Miss Grace Hoadley Dodge. She had died in the previous December, and this day of historical significance to the college was given over to memorial exercises for her. President Patrick made the memorial address, in which she paid heartfelt tribute to Miss Dodge for the power and inspiration which she had given to the college life. Dr. Patrick gave in detail the history of Miss Dodge's connection with the college, and spoke with deep appreciation of all the different forms of help received from her; her organising ability in systematising the affairs of the college, her generous financial support, her large ideals and purposes, and most of all her loyal sympathetic friendship for all connected with this institution. She also spoke of Miss Dodge as a strong personality, able in character and power of leadership, and referred briefly to some of the many forms of

philanthropy in which she was interested, and in which she was a leading force. The Board of Trustees elected Hon. Charles R. Crane as president in Miss Dodge's place.

Commencement Day, June 11, 1915, went off cheerfully. Nineteen students were graduated, but of these the seven Bulgarian students had been hastily recalled to Bulgaria in May. It seemed at the time as if Bulgaria were about to enter the war on the side of the Entente allies, and it seemed unsafe to leave these Bulgarian students in an enemy-country. So their Minister demanded their return to Bulgaria, and hasty and informal but very pleasant graduation exercises were improvised for them. Now their classmates, six Armenians, two Turks, two Greeks, one Albanian and one American, graduated without them.

There were some significant changes from the preceding year: instead of Turkish officials on the platform, delighting to honour this American College and its president, the Chief of Police sat beside the American Consul-General and watched to see that no Moslem woman appeared unveiled at the exercises. Having received orders from Enver Pasha, Dr. Patrick had told the Turkish girls to put on their charshafs and veils. They were furious, but all obeyed but one, who stole into her class dressed in white. In writing to America about this, President Patrick said: "Turkish women are certainly coming forward now. It is, in fact, impos-

sible to hold them back. The government is very much annoyed at the way that they are pushing forward and blames the college somewhat." But the Chief of Police saw nothing to reprehend. The exercises were happily concluded by the conferring of the degree of Doctor of Laws on Ambassador Morgenthau, in gratitude for his devoted care of the college.

Despite the most careful management and economy, this year left the college with a serious deficit, but it was met by prompt generosity on the part of individual trustees and some other friends. So ended the first year of the World War in Constantinople College. In the words of its President, " So long as the war continues, we can only live from day to day."

XIX

A SERIOUS COLLEGE CRISIS

THE second year of the World War changed conditions in the college very little. The faculty was smaller owing to the impossibility of travel across Europe, and the student body was further affected, as few girls could come from a distance, those from Bulgaria, now an ally of Turkey, being an exception. Moreover, financial stringency kept many students away, although a most generous policy as to scholarships gave help to eighty-four students. Prices continued to soar, and food and fuel became increasingly difficult to obtain.

In September, 1916, the newly appointed ambassador, Abram S. Elkus, with six new teachers, reached Constantinople. As serious embarrassment resulted from the restraint and censoring of correspondence with the United States, it finally seemed best for Dr. Patrick to go to America and see the trustees in person. She left the administration of the college in the hands of Dean Louise B. Wallace, who had come to the college as professor of biology in 1911. She was an able, poised, calm

woman, who had done successful teaching in Mount Holyoke College. She understood President Patrick's ideas thoroughly, and was a most suitable person to take charge of the college in the absence of its President.

Having opened the college in the autumn, President Patrick left Constantinople early in October, 1916, by the Berlin and Constantinople railroad under German control. While her papers often required examination, they proved to be adequate for all the exigencies of the journey. She met with nothing but courtesy until, on the northern frontier of Germany, on the day of her departure for Copenhagen, she was stripped and thoroughly examined to make sure that she carried out no German secrets. She sailed on a Scandinavian steamer for New York. In the United States, Dr. Patrick was subjected to another kind of strain, that of meeting and being entertained by friends, of speaking constantly at meetings, of making and pushing plans for the college, to put it on a sound financial basis.

In the meantime, Acting-President Wallace had to face an alarming situation.

The United States of America declared a state of war to exist between herself and Germany, April 4, 1917. As Turkey was an ally of Germany, this act, while it did not put the United States and Turkey into a state of war, nevertheless seriously affected the diplomatic relations of the two coun-

tries, which Turkey ruptured on April 1, 1917. Notwithstanding this action, however, Talaat Pasha, in a cabinet meeting, is reported to have said that as Turkey would need America after the war, it would be better to treat her carefully. Not so Germany, and the German Empire had such complete control over Turkish affairs, using Turkey as a cat'spaw, that an avalanche of destruction fell upon American work in the Ottoman Empire, closing institutions, deporting teachers and flooding the country with distress.

Under these disquieting conditions, and shortly before his return to the United States, Ambassador Elkus, thinking the protection of a girls' college too onerous, summoned to his office Dean Wallace, Dr. Gates, president of Robert College, also in Constantinople, and Dr. Peet, and directed Dr. Wallace to close the American College for Girls and send its American teachers to the United States, on the ground that its faculty and students were women. President Gates approved his idea, although he said that as his students were men, he would run the risk of keeping Robert College open.

Acting-President Wallace felt very keenly her responsibility to the absent President, and without hesitation told Ambassador Elkus that she would not close the college, nor would the American faculty return to America.

Finally an edict was passed, apparently by the government, that the college must be closed and

the buildings requisitioned. Soldiers, coming up for that purpose, planted themselves before the gate of the preparatory department. Principal Murray, who had steadily supported Dr. Wallace in this difficulty, fearing that he might have to leave the building, determined not to go from the vicinity of the college, but take a room in the neighbourhood and watch his opportunity to re-enter the buildings. Meantime the soldiery before the gate were caught in a heavy rain. Dr. Murray, taking pity on their plight, sent out chairs to them to relieve their discomfort, and they gratefully accepted this courtesy from the man they had come to dispossess.

Inside the college the hours were tragic, with apparent destruction at their gates; nevertheless not a class was omitted, and Dr. Wallace was to be seen everywhere with a smiling face. In the morning, one of those inexplicable Oriental changes took place; without the people of the college knowing anything about it, the soldiers quietly went away.

That same day one of the small but loyal faculty took a symbolic means of asserting her confidence. Dr. Wallace saw her dragging along a great branch of wistaria, apparently to plant it. Some one asked her if this were her funeral tribute to the college.

"Oh, no," she replied cheerily, "it is my prophecy of success to the college. I thought that

while there is so much pulling down, I wanted to be building up."

Everyone who knows life in Turkey and other Mohammedan lands knows that the strongest argument for anything is "Adet," or "custom." "It is our custom," or as we would say, "We've always done it that way," is an unanswerable reply to any question of continuance. The American College for Girls had long been an accepted institution, it might reasonably continue to be such for centuries; but, once break the continuity and it would take nothing short of a miracle to re-establish the institution. To have followed Ambassador Elkus' suggestion would have been to close this beneficent college forever. For days, Dr. Wallace was besieged by daily messages from the Embassy to the effect,—"Do you realise what you are doing?" But she never wavered for a moment in her determination to save the college, at whatever cost to herself.

It almost seems as if the Americans in Turkey would be forced to accept the fact that the women of the American College for Girls would show in any emergency as much courage and resourcefulness and calm as any group of men. This had been proved many times, two outstanding proofs being during the counter-revolution under the administration of Acting-President Vivian, and in 1917 under the administration of Acting-President Wallace. That President Patrick had a poise and

bravery that many a man might envy, had long been proved.

There were months of hideous strain. Dr. Wallace wrote to a friend: "I often ran to my room, where, on my bureau, was pinned, 'Not by might, nor by power, but by my spirit, saith the Lord,' beseeching God to help me in my defense of the college; thus strengthened, I resumed my watching and devising."

During all those months the great need was to keep peace and prevent a panic in the college. There was no talking of the events of the war except in whispers, and no interest shown in victories for either side. Every effort was made to preserve an atmosphere of impartial love around these daughters of warring nations. Spies watched the college continuously. For months Dr. Wallace maintained a secret telephone communication with Dr. Murray, in the school below, who was watching the Bosphorus entrances for possible invasion. Rumours were rife that the college was going to be closed, and the girls became nervous. One day a Turkish girl, strongly suspected of being a spy, came to Dr. Wallace's room and carefully eyed everything. At length she said: "I don't see any disturbance of your possessions." Dr. Wallace met her with the quiet smile of the bank president who is guarding against a run on the bank, and replied, "Why should my room be disturbed? The college is going on just as usual."

Distress in the American colony was augmented by the inadequate food-supply and the giving out of fuel. In the city people were dying of hardship and starvation, and only the most careful management provided anywhere near enough food for the college. Prices made a careful calculation very necessary, and in the spring of 1916, two hundred and forty-four persons were supplied daily with food at thirty-nine and a half cents each. That spring President Patrick wrote, "A public announcement has been made that soon there will be no more meat. Fortunately, some spring vegetables are now found in the market. We have a flock of sheep so well accustomed to college life that they seem almost ready for the classroom, but in this emergency they must be sacrificed for food."

Coal at fifty dollars a ton made the use of the power-house a luxury. For a time there was no light, little hot or cold water in the bath-rooms or kitchen, no clocks, no bells, no telephones and no use of the elevator in Gould Hall. The power-house was used only two evenings a week, mostly for pumping water into the reservoir. In the cutting-off of electricity, it was not possible to turn to candles or petroleum to any extent, so for five evenings a week early retiring became the fashion, unless one preferred to sit about in the marble hall in the light of tiny wicks floating in dishes of olive oil.

The food got to such a miserable condition, that

all of the Americans in Constantinople developed slight figures and hungry-looking, hollow cheeks. Some of the Turks and Bulgarians paid in food instead of money, but one could not always enjoy the food. One man offered butter that smelled to heaven, another said, "We can supply nuts and macaroni, but they will be alive with vermin." Indeed, wormy food was so common that Dr. Wallace had to call on her knowledge of biology and assure the faculty that "the protoplasm of worms is much more delicate than that of lamb," but even this consolation failed to make worms an attractive diet.

In 1917, another calamity struck Constantinople; the water supply was cut off from the city. In this emergency, the college was reduced to the use of wells and cisterns on the premises. This source was so inadequate that in the dormitory, Russell Sage Hall, where one hundred and fifty students lived, all the water available was a few pailsful brought in by hand, which permitted of only one hour a day for cleansing toilets, with distressing odours resulting. The scanty water-supply caused much small-pox and cholera in the city, and two of the American teachers fell ill of typhoid fever.

Throughout all this period of distress, the faithful faculty and students of Constantinople College showed a marvelously high quiet endurance and an ability to continue their daily studies.

When America went into the war, Dr. Patrick knowing something of the menace to the college and suspecting more, was miserably unhappy, and restlessly anxious to return to Constantinople. In her life of heroic service it was a new and hateful thing to be safe in America while her substitute was in the midst of danger in Turkey. She begged the trustees to let her return to her post on the Bosphorus. In vain did they say, "Quite impossible to cross Europe"; in her vocabulary the word "impossible" had long ago been crossed out. Miss Borden supported her earnest petitions, and at length the trustees said, "Go ahead, and may God protect and guide you."

She was furnished with a special passport from Washington commending her to the governments of the five countries through which she must pass, but no one could provide against the emergencies that she would encounter; the success of the journey would depend on her individual heroism, initiative and resource. She sailed on the *Rochambeau,* on which the passengers were assigned to lifeboats in case of need, but reached France safely. In Paris it took a week of constant diplomatic activity to provide her with adequate credentials to continue her journey. From there she went to Geneva. Here she met one or two teachers who were ready to return to Constantinople with her. But this was really impossible. What one brave woman, going on a matter of great urgency, might accom-

plish a group could not meet successfully. The disappointed teachers went back to Paris and undertook war-work, and their President started alone on her dangerous journey.

Here we can best follow Dr. Patrick as given in the President's Report for 1918-1919, the first that she had been able to publish since 1916. We begin the quotation after her departure from Paris armed with papers as far as Switzerland:

"Talaat Pasha, at that time Grand Vizir of Turkey, sent a special message to Fuad Selim Bey, the Turkish minister in Berne, ordering him to help Miss Patrick and to secure the papers necessary for her to pass through Austria. On arriving in Berne, she reported immediately to the Turkish Legation and was received with great courtesy. Within three days Fuad Selim Bey had secured the necessary permission from Constantinople for the further journey and the assurance that she would soon obtain the Austrian permission. This, however, was not the case, and seven weeks passed before the Austrian papers were finally obtained. During these weeks of anxiety the possibility of all further progress seemed a chimera.

"During this period the Bulgarian government interested itself in the matter, as several high officials had had their daughters educated in Constantinople College. At that time, Count Czernin was Prime Minister in Austria and his brother was Minister in the Austrian Legation in Sofia. Finally, at the request of Premier Radislavoff,

Count Czernin, in Sofia, sent a personal letter to Count Czernin, the Prime Minister of Austria, asking him to secure the necessary permission, so that early in November the Austrian Legation in Berne sent word to Fuad Selim Bey that the permission was secured. His Excellency immediately sent a personal message to the hotel to inform the president that the way was open. And then came the long, difficult journey through Austria.

"Crossing the line from Switzerland to Austria seemed like taking a leap into the unknown, but the further journey, although difficult, was very interesting. No trains at that time were heated, in Europe, except during certain hours of the day, and express trains were very scarce. Classes were not separated in the compartments, but all trains were filled with motley crowds of travellers of different classes.

"We reached Vienna with difficulty on a rainy night. There were no carriages to be found and all the hotels were badly crowded. These difficulties were, however, finally overcome, and then began the struggle for permission to leave Vienna by the Balkan Express. As relations were broken between Austria and the United States, no help was possible from American sources. An appeal was made to the Turkish Embassy. The Turkish Minister was very cordial and said he would be only too much pleased to help in any way that was necessary. The Bulgarian Minister at Vienna had also been Minister in Constantinople and was familiar with the circumstances. As I entered the

Bulgarian Legation, the first secretary stepped forward with great cordiality and said, 'My sister was a graduate of Constantinople College, and if you leave your papers to me, I will see that you have them within one week.' The task he undertook was, however, a very difficult one. The Austrian officials objected to signing any papers allowing an American to go to Constantinople, but it was difficult to refuse because of the Turkish and Bulgarian protection. One Austrian official asked suspiciously, 'How did you get this Turkish and Bulgarian protection?' At the hotel there was a porter skilled in overcoming official difficulties; he also worked at this problem day after day, and finally there came a time when the papers were secured, but with an incriminating statement written across the outside, 'She comes from the outside enemies' country.'

"Entering the Balkan express was not an easy thing, and many other forms of red tape were encountered, but at last it was accomplished and the journey from Vienna to Constantinople was begun in an express train filled with German officers. This journey was uneventful except in passing through Sofia, where many friends and alumnæ of Constantinople College were waiting for the train. . . . After leaving Sofia there was a nervous moment when the train crossed the Turkish frontier, but that, too, passed, and in due time the Balkan express from Vienna entered triumphantly the railway station of Stamboul."

The fact that any American in the midst of war

could pass through three enemy-countries, because she had the protection of two of them is a very striking proof of the love that she had won in her lifetime in Turkey. It is probably true that no other American in the world could have made that journey. For Turkey and Bulgaria knew that her arrival in Constantinople could not mean anything but good to the city, and they regarded her with justice as a great and beneficent international figure.

In Berne, while waiting for permission to take the Orient express, her suspense was lightened by a letter from Professor Dodd, declaring that the college thermometer had gone up one hundred degrees on the receipt of the tidings that Dr. Patrick was on her way to Constantinople. Suddenly the way was opened through Vienna, and Dr. Patrick journeyed through three enemy countries to Turkey. The joy of the faculty and students was unbounded, and the relief of faithful Dean Wallace could not be expressed. With Oriental enthusiasm, the girls erected an arch of welcome, dropped flowers and the big American flag on her progress, and set up such a shout of welcome, in which even the live stock of the place joined, as had seldom been heard in those academic precincts.

For the last months of the War, we must turn again to President Patrick's account:

"The academic year has been historic," she

writes. "We have been stirred and thrilled from day to day by the stupendous events that were changing the history of the world. College opened, however, in September, 1918, with the same dreary atmosphere as that in which we have been living during the four years of the war, without any expectation of a change. Classes were running smoothly under the care of a depleted but courageous faculty, but without hope of a sudden release, when, almost unheralded, came the news of the probable surrender of Bulgaria, which very soon was an accomplished fact. Everyone in the city was on the *qui vive* as a gleam of hope of better days appeared on the horizon. Then followed the negotiations between the Entente and Turkey with couriers going back and forth to Smyrna; couriers disappearing no one knew where, to the Dardanelles or Smyrna or elsewhere. The day at last came when the Armistice was signed. A new cabinet was formed for the purpose of signing the Armistice and after many discussions and much delay, a meeting of Parliament was called to endorse the signing of the Armistice by the Turkish government. Some of the faculty of Constantinople College attended this meeting through the courtesy of the head of our Armenian department, who was also a deputy in the Parliament. The speaker who presided was Halil Bey, one of the war-leaders. Among the deputies sat Talaat Pasha, wearing an expression of absolute indifference. Many of the four hundred deputies present were from Arabia, Mesopotamia, Palestine and

other parts of Turkey which had for some time been in possession of the enemy and occupied by their forces. Among the deputies were many earnest patriots, many of them well-known to the college."

The Armistice brought about the rejoicing that prevailed everywhere at the ending of the War. To the college it closed a state of tension and distress that had been very hard to bear. In place of the German and Austrian flags in the streets, Constantinople was now decorated with the flags of the Entente Allies and the United States of America. The long stagnation of the War was ended and the Straits were gay with shipping. The sensation of coming peace brought profound relief, smoothing out the lines on many an anxious face, and ending the silent repression of years. But the Turkish girls did not share this relief, for their country, dragged into Germany's quarrel, was suffering from the German defeat, and sadness deepened in their hearts. The Turkish grief at this time is well reflected in the only English novel by Halideh Hanum, called *The Shirt of Flame*.

The immediate relief that was looked for in the city did not at once appear. The Germans had been regularly supplying carloads of coal for the supply of water and electricity and for the Bosphorus steamers and the tramway-traffic in the city. Many of those things had been carried on also by efficient German mechanics, and the sudden

change of authority was followed by the disturbance of comfort in public life. The electricity was cut off from time to time; the water supply frequently gave out for weeks together, and the food supply of the city, which was extremely low, did not immediately increase. Many of the steamers on the Bosphorus were cut off and the tramways were entirely stopped. All these things happened during the short days of the late autumn and early winter.

Students who lived at a distance from the college were obliged to rise at four o'clock in the morning and walk long distances to attend their classes. Some of them walked five or six miles morning and evening. The lack of food and stoppage of water in the city brought on serious epidemics, so that in some cases all the members of poor families died. During that difficult period Constantinople College lost only two students by death.

Poverty in the city became so intense that, throughout the suburbs, one would see pale, emaciated features, and limbs scarcely covered by rags, while a patch which was whole was a bonanza, and a large, strong patch redeemed some of the costumes from squalour. Then, little by little, the change for the better began. Coal was brought from the mines in larger quantities, and some of the food from the British canteen leaked into the market. The British ships began

to employ more men, paying them good money and food rations.

The crowning relief came, however, with the arrival of Mr. Howard Heinz and the American flour. The city bread was still very scarce and difficult to obtain. It contained, moreover, any object that was near at hand, and was apparently mixed with everything except flour, so that it was not only useless as to nutriment, but actually injurious to health. Mr. Heinz brought with him a large amount of American flour, in fact a sufficient amount to break the market, as many people had been growing rich through the existing high prices for all kinds of foodstuffs. Suddenly, one morning in February, the city was flooded with loaves of white bread which were sold at a comparatively low price to all nations alike. An old Turkish woman was seen to kiss one of these loaves of bread and to touch it with both of her streaming eyes, while she called down blessings on the Americans. In distant parts of the city white bread in abundance was almost immediately seen on every street corner. Constantinople could not have been called exactly a starving city at any time during the war, as it was always possible to obtain food if one were able to pay the price; but prices were far beyond the reach of thousands of people. Now, at the close of the academic year, prices were lower and the variety of foodstuffs for sale had greatly increased.

When the Armistice was signed, one of the brightest anticipations was the possibility of open communication between America and Constantinople, and the hope of having letters from friends, magazines in the reading room and new books in the library. It was probably the first time that any college was ever obliged to go on without any books or communication with the outside world. The vision, however, of immediate light from without was not fulfilled. Strict censorship was retained and communication, although possible, was almost as slow as before. Money conditions also were phenomenal.

When one recalls that this college was dependent on America or Europe for its scientific appliances, its text-books and its faculty, we can see what a hardship the isolation of several years was. No new teacher came in from outside after 1916, and every bit of equipment seemed to wear out.

During the War, the alumnæ of the college showed themselves good and efficient citizens. Those who had taken medical work were kept very busy, and all who knew anything about nursing besides many who took special training for the emergency did war work whether in Bulgaria or Servia or in Constantinople, full as it was of wounded soldiers and exhausted refugees. A large number of Armenian alumnæ set up in the Scutari buildings, formerly occupied by the college, a small orphanage and hospital. Nearly all the alumnæ

in Scutari became members of the Scutari branch of the Red Cross and they made a home for young girls over fourteen years of age who were taken from Turkish homes. These girls, numbering about one hundred, were given schooling in the mornings and trained in industrial work in the afternoons.

The college itself not only took in a large number of impoverished or stranded Orientals, but also worked closely with the Red Cross and the Near East Relief Committees to relieve the sad conditions in the city.

XX

1919 TO 1924

CONSTANTINOPLE Woman's College was severely exhausted by 1919. It needed teachers, supplies, money, and in order to have a normally paying student body, it needed, above all, peace. But that was the last thing it could have. In a letter to friends at home, Dr. Patrick wrote: "It is nearly nine years since we entered our buildings in Arnautkeuy. Since that time there has never been one normal college year when students were free to come to us from all over the Near East, and when business permitted the payment of ordinary fees."

I am not sure that President Patrick has ever known one "normal year" in all the half century of her service. Fire, quarantine, wars, massacre, all beat around that college, yet with thousands falling at its right hand, destruction has not come nigh it. Mobs have surged up its hill, battles have been witnessed from its roof, refugees have crowded its hospitable portals, but it has pursued its even, beneficent way, an oasis of peace in the Near East.

Immediately after the World War, the city of

Constantinople was practically ruled by the Allies. The whole social life of the college changed. Visitors once more brightened the college days, officers of the French and British troops, travellers, naval officers, and finally the American Embassy, or rather the secretaries of the High Commissioner, Admiral Mark L. Bristol, who still represents the United States at the Porte. The arrival of the American Relief Commission for the Near East also added many friends to the American circle. This year was normal as far as social life, with its lectures, concerts and entertainments was concerned.

There was one noticeable change in the personnel of the students after the War, in the coming of many Russians. President Patrick, in her annual Report, wrote of them as follows:

"Political prophecies for the last fifty years have been that Russia would take Constantinople. Russia *has* taken Constantinople in a certain sense quite different from the one formerly implied. The best class of people from the Crimea and Southern Russia have crowded into Constantinople as refugees, bringing, in many cases, culture and a high sense of honour. These people, who are here in thousands, are compelled to earn their daily bread. The result is, that there are already Russian schools, Russian newspapers, Russian churches, Russian signs in many streets, Russian restaurants and cheap Russian labour."

Many of these refugee-families had children who were very anxious for an education, and many of them applied to Constantinople Woman's College for admission, some with no funds at all. In response to their strong demand, the trustees, in December, 1920, authorised President Patrick to admit twenty Russian students free, selecting carefully from the refugees in the city. This aroused great gratitude in the Russian community. It was also of advantage to the college, for the students came excellently prepared from Russian schools and universities, and showed also a high degree of nobility of character.

These new students provided some amusing situations. For a while after their entrance, as President Patrick wrote in an article for *Our World*, there seemed to be a princess or a baroness at every turn in the corridors of the college, and one rather mature Georgian princess, who had been accustomed to the homage that was her due in her own land, announced to the student government officer on duty that she was a princess and not obliged to keep rules. "We have no princesses here," replied the officer in true republican spirit, "and *everyone* must obey the rules."

The same article also contains the following paragraph which relates to a certain general formerly in the Imperial army directly under the Czar:

"Formerly in a high position and now driven from home with his family, he forms a picturesque element in the grounds of the college, where it is his duty to oversee the night watchmen, so necessary in any Eastern college. He remembers his lost estate with great regret, yet with his wife in the musical department of the college, and his daughter in the class-rooms, life still holds some charm for him. The college campus of seventy-four acres furnishes opportunity for work for which the Russian refugees are very grateful, and it is not an uncommon thing for a Russian prince or a Russian count to be glad enough to secure work of this kind and afterwards to join the Russian choir over which the General presides and which furnishes enchanting music for some of the college functions."

These students mix easily with the others, for they are of the same race as the Servians and Bulgarians, and can easily understand their languages, and their church is the same Orthodox Church to which not only the Slavs but also the Greeks belong.

For awhile it seemed as if the new Slavic state, Czecho-Slovakia, were going to send students to Constantinople Woman's College, and much appreciation of the college was expressed by Czech statesmen, but there proved to be too little money to pay transportation to Constantinople, even though scholarships were offered.

Another interesting addition to the nationalities in the college are Arab girls, who began to come in in 1922. The rulers of the new states of Mecca, Transjordania and Mesopotamia all expressed an interest in the education of women and a desire to co-operate with Constantinople Woman's College as soon as circumstances should permit.

A list of the twenty nations represented in the college and preparatory school in 1921-1922 follows: Albanian; American; Armenian; Arab; Bulgarian; Circassian; Cretan; English; Georgian; German; Greek; Hebrew; Italian; Hungarian; Kurd; Persian; Roumanian; Russian; Serbian; Syrian; Tartar; Turkish. To these have been added, in other years, French, Scotch, Czecho-Slovak and Austrian.

Truly an international college. But the majority of the students were, as formerly, Armenian, Greek and Bulgarian; and lately Turkish, the last-named now forming a large proportion of the membership; and latest of all came the influx of Russians.

"There can be no country in the world where normal life in pursuit of business and education can be so dependent on political conditions as in the Near East." So wrote President Patrick in 1923, and thus continues:

"There is also something about the psychology of these difficult nations that is sure to bring about the culmination of any disturbance that is in mind

just at the time when the colleges wish to open. This has been the case in all the succession of wars in the recent years. The present academic year proved no exception to the rule. Enrollment, moreover, in an Eastern college is a difficult and delicate matter, very different from the same function in a homogeneous country. For the students who come from the different countries in the Near East it means permission to travel, passports, reasonably favourable exchange and quiet political conditions."

Since the World War, "quiet political conditions" had never obtained. At first, Turkey lay apparently crushed by the defeat of the German allies; the Sultan's party signed with patience the Treaty of Sevres. Then signs of patriotic restlessness under the hard conditions imposed thereby and under the occupation of Constantinople by the Entente forces, began to be manifested. These finally focussed themselves in the actions of a brilliant soldier of fortune, Mustapha Kemal Pasha, who gathered the forces of discontent about him and started the Nationalist party. This party retired to Angora, twenty-four hours' journey from Constantinople, and there proceeded to make history. The story of the come-back of Turkey is familiar to all. How Mustapha Kemal repudiated the Treaty of Sevres and negotiated the much more favourable Treaty of Lausanne, how his victorious army drove the Greeks out of Turkey, and finally

agreed on the exchange of populations with Greece, how the Parliament at Angora deposed the Sultanate and then the Caliphate, and declared a Turkish Republic, and how at length the Allied forces left the capital, and the Turks began the reconstruction of the country are all matters of recent, well-authenticated history.

This was an experience to arouse great patriotic fervour in Turkish breasts, and Halideh Hanum was fired to take an active part in the Nationalist movement, speaking and writing and even carrying a musket on occasion. She took an important part in the councils at Angora, where her husband was a deputy. When he was appointed to Constantinople, she came back to the city, a very notable woman, having earned the title of the "Jeanne d'Arc of Turkey." Her appearance on the platform of her Alma Mater on several occasions was a matter of more than academic interest. At the time that Adnan Bey was governor of Constantinople, the husband of another graduate, Gulistan Hanum, was Chief of Police, so the college seemed to have many friends in high places.

Still the year at the college suffered from the uncertain conditions. To continue President Patrick's Report:

"It was early in September, 1922, that the Kemalist army pushed on from Angora. Constantinople, at this time, was beginning to be

crowded with refugees coming from all parts of Asia Minor.

"Under these circumstances large numbers of the population left the city, and parents in the Balkan countries hesitated about sending their daughters.

"Meantime the college had assembled a student body numbering four hundred and eight, of sixteen different nationalities.

"The exodus from the city included not only those who left on account of fear, but others who joined their ranks on the way from Asia Minor to some refuge further west. This exodus from the city did not decrease for some months and of our small body of students we eventually lost one hundred and one. The morale of the college, however, during all this period was excellent. From day to day our work went on quietly, although the city was full of wild rumours, and the students on returning from a week-end at home would remark that college was quite a different world from the one of fear and terror in the city.

"On November 4, Rafet Pasha was appointed Governor of Constantinople under the command of the general government of Angora, and fixed his headquarters at the Sublime Porte. From that time Constantinople has been under Turkish law instead of the laws of the Allied Commission, which had occupied the city since the Armistice of 1918. The city under the reinstated Turkish control was soon, however, brought into order and has been since that time increasingly orderly. The police

immediately took up their duties with devotion and there has been no disorder of any kind."

Almost simultaneously with the taking-over of the control of the city by the Turks, the thrilling announcement was made that the Angora government had decided to separate Church and State and had taken away the temporal power of the Caliph. The General National Assembly in Angora then appointed Abdul Medjid, son of Abdul Aziz, as Caliph, and he was inaugurated at the old Seraglio palace on Friday, November 24, 1922, from which place he went to the Mosque of the Conqueror for prayers, and from that time he conducted the Selamlik in different mosques beginning with Saint Sofia. The President of the college was invited to an audience with His Majesty, the Caliph, on May 26th. She was very cordially received and during the conference His Majesty made the following remark: " You have a great opportunity in your college in Arnautkeuy with your Greek, Armenian and Turkish students together assembled to introduce a spirit of love and harmony and to eliminate the race prejudice that has been so disastrous to the land."

The Caliph's benevolent attitude to the college, however pleasing at the time, was of little permanent value, for he, too, was deposed and exiled from Constantinople after a very short rule.

The financial condition of the three American

colleges in the Ottoman Empire—Beirut University, Robert College and Constantinople Woman's College—was rendered so serious by the war and post-war events, that it was thought desirable to conduct a drive in the United States for enough money to pay their immediate indebtedness. Dr. Patrick was asked to come to America and help in this drive. This she did, in 1922, leaving Dr. Wallace to act as president again. In America, Dr. Patrick made many speeches and addresses, and wrote for a good many magazines. In a number of her evenings in New York City, she was assisted by an Armenian alumna of the college, Marie Bashian, who gladly gave her services as a professional singer for a scholarship in Constantinople Woman's College to some needy girl. The financial problem has always been a serious one, for only very generous and hopeful persons have been willing to give to colleges in so uncertain a country, but somehow the colleges have gone on and grown and done a splendid work. This particular drive was successful in raising the $1,000,000.00 it set out to raise, and Dr. Patrick was able to return to her beloved college.

It was during these five years that the medical school was started, and also the domestic science department, and the courses in agriculture and in commerce. This was rendered very desirable by the changed economic conditions in the Near East. A half-century ago, all women of the upper classes

were supported by their men in careful seclusion, and were never allowed to work outside of the home, and very little there. But with the wars, times have changed. So many men were killed or crippled, and so many women left dependent on themselves that it became necessary for them to go into the working world. A definite interest in the practical arts in schools and colleges naturally followed. As Dr. Patrick wrote while in America:

"In a city like Constantinople, full of refugees driven from their homes, hungry and without work, an academic education is not sufficient. One cannot see the destitute Russians standing at every street corner, the Turkish refugees in the mosques, whole families so closely crowded together that they are separated only by a quilt hanging between them, and Armenians and Greeks in the Near East Relief orphanages without the conviction that practical education is in great demand. The college, therefore, offers two years' courses in commerce and agriculture, home economics and normal training, and many of our students prepare themselves in that way to earn the money that is often so much needed in the family. We can hardly keep the girls in our stenography classes until they have finished the course, for they feel that they must go and earn money, perhaps only twenty-five or thirty dollars a month, but that is not to be despised if the father is unable to get work. . . . In the present poverty of the Near East the women must work. One finds in Pera, in Constantinople, a dry-

goods establishment carried on by women alone. A Turkish graduate of the college is employed by the Guaranty Trust Company in a responsible position, and Greek and Armenian women are free to go into business on every hand. Should you wander into a Stamboul shop to buy turkish delight, you would probably find even there a Turkish woman seated behind the desk as cashier."

In 1921-1922, the enrollment in the medical department of Constantinople Woman's College was eighteen, and in the training school for nurses, it was twenty-four. Nineteen students were enrolled in the department of agriculture and twelve in the home economics department, twelve in the normal training course, and largest of all, seventy in the commercial department, taking stenography, typewriting and bookkeeping. This, in an Oriental college for women, is little less than a revolution, but it was brought about by the economic changes in the East and by the quickness and sometimes foresight of President Patrick in meeting the needs of the rapidly emancipating women. One interesting course offered mostly to graduates of the college, was a normal course preparing girls to teach in the orphanages of the Near East Relief, in the national schools or in the American elementary and secondary schools. In many of the openings for women, the knowledge of the English language was a very valuable asset. In a higher social rank, men in public life, diplomats and officials have

found a wife who could not only speak English and French but also meet guests with ease and grace very desirable, and the days when a graduate of a college was thought to be therefore unfitted for matrimony are well past. The educated wife is more and more in demand in Turkey.

During this period the property of the college was rounded out by the purchase of the Musurus palace property, which has been rented for the preparatory school for ten years, but is now owned by the college, making the college campus about seventy acres.

In 1922, Miss Caroline Borden died, leaving to the college many beautiful and personal possessions and the residue of her property for a President's house, or if that should have been provided before the settlement of the will, for a Borden endowment fund. Miss Borden was the oldest trustee of Constantinople College, and very closely identified with its history from its beginning as a high school. Her death brought great sorrow to all the friends of the college, especially to President Patrick, to whom she had always been a devoted personal friend as well as the staunchest and most efficient support in all college matters.

Despite difficulties, political and economic, to a raising of the academic standards of the college, there was a steady push upwards during the years after the World War. In 1922, the degree of master of arts was conferred on two students, the

first to take this degree. One of the candidates was a Turk who specialised in mathematics and physics, and the other was a Jewess whose subjects were mathematics and philosophy. They wrote theses on " Determinants," and " The Problem of Free Will." This accomplishment would make the " Disenchanted " of Pierre Loti, in 1907, more discontented than ever, or else have stimulated their ambition.

During her visit to America, in 1922, Dr. Patrick received the degree of Litt.D. from Columbia University. President Butler, in conferring the degree, spoke of her as having " done a man's work with a woman's heart."

XXI

MARY MILLS PATRICK RETIRES

IN the year 1924, to the great regret of the trustees and faculty, Dr. Patrick closed her work as President of Constantinople Woman's College. Her successor is Miss Kathryn Newell Adams, a student of Oberlin, Radcliffe, Columbia and Oxford, and formerly dean of Beloit College. She entered the faculty of Constantinople Woman's College in 1920.

President Patrick has been a very remarkable executive. The story of the college, as we have told it, surely illustrates her courage in crises, her unselfish devotion, her power to inspire co-operation in others, her delicate skill in diplomacy, and her absolute refusal to lose hope, no matter how clouded the sky. No man could have held her position more strongly; few women could have shown so much tact and intuition.

She has always been a most inspiring chief. Her teachers, so varied in their nationalities, their points of view and their acquirements, are united in their love for their president. She inspires a loyalty to the college that has held many of us through long years of absence from Constantinople

and made us still think and speak of " our college." She never seemed to feel that the college was hers alone, but it belonged to us teachers, too. She implied that our part in the work was indispensable and that the college would not be what it is without us. She consulted us readily and was always enthusiastic about our plans for our departments or for any improvement in conditions. It was a joy to take her our outlines for the courses of the year and see her delight in them and her sympathetic appreciation of progress. In the fullest sense that I have ever known in a college executive, she shared her work and her credit with her faculty. And she found out every way by which we could serve the college or the community and used every little talent that we possessed, until teaching in any other college seemed by contrast dry and limited.

She is a wonderful friend, appreciative, always ready to express gratification, always trying to put the friend before herself. She looked at a friend with an eye that saw no plainness nor lack. Once a plain professor called her attention to a visitor, asking if she did not find her beautiful? " Yes," she replied indifferently, then her face lighting up, " but I would much rather look at you." At another time, she said the only music that gave her much pleasure was the performance of a friend. Evidently she agreed with that other great American woman who said, " One marvels that a friend can ever seem less than beautiful." Another of

her unusual qualities is magnanimity. To forgive an injury and then take delight in the happiness coming to the one who had injured her was entirely natural to her big soul. She always rejoices in the success of others with no taint of envy, and listens gladly to praise of another.

For most of the years of her presidency, Dr. Patrick was also a teacher, at first of psychology and philosophy, and later, of philosophy alone—a teacher whose scholarship and inspirational quality made the students delight in her classes. She always kept in the closest sympathetic touch with her students, following their careers with interest, and welcoming them back to the college whenever possible. The severing of her connection with the college is a severe blow not only to the present faculty and students, but also to all the alumnæ far and wide. Constantinople Woman's College without President Patrick is almost unthinkable.

Seldom has an institution so expressed a personality as does Constantinople Woman's College express the personality of President Patrick. She has been aided in her great work by a long line of able and devoted teachers, and supported by admirable trustees, but in the last analysis, Mary Mills Patrick has been the college, and Constantinople Woman's College is the manifestation of the vision and thought of Mary Mills Patrick.

Hers was the grasp of the possibilities of the situation of the little school, hers was the interna-

tional sympathy that has made it "an oasis of peace in a desert of discord," hers the scholarship that lifted its standards to first rate college rank, hers the courage and endurance that carried it through dangers and averted disaster, hers the optimism that saw light in the sky when to all others it looked like impenetrable night, hers the foresight that got ready for the Moslem girls just before their emancipation came, hers the compassion that filled the college with pathetic and penniless refugees, hers the splendid consciousness that God and one are a majority, and the trust that made officials and politicians ashamed to play her false, hers the consciousness that here was a chance for a big work and that she would willingly devote her life to it.

As a great educator and organiser, an ardent lover of internationalism, and a devoted worker for peace among the nations, President Patrick ranks with those great colleagues of hers, Daniel Bliss and Howard Sweetser Bliss, the first two presidents of Beirut University, and Cyrus Hamlin and George Washburn, the founder and the organiser of Robert College. America may well be proud of this goodly fellowship of educational pioneers, all of whom developed the tree of education from missionary roots, and, while eventually freeing it from all missionary restraint, yet never lost the sense that the colleges were rooted in the love of God and of humanity.

To Mary Mills Patrick the greatest thing in the world has always been thought. She took her doctorate in philosophy, the history of thought, and Greek, one of its finest vehicles; education to her has meant the teaching how to think; religion is thought in terms of God, and ethics is thinking straight. Her feminism has been a sublime confidence in woman's power to think, and her cosmopolitanism has sprung from her own power of thinking the thoughts of people alien to her in race and religion. She has recognised no barriers in her thinking. A characteristic comment of hers was made on an Englishwoman whom she had just met, who had a plain, intelligent, heavily wrinkled face. "Oh," she exclaimed enthusiastically, "Miss X. has such an interesting face, it is all full of the most beautiful thought-lines."

It seems, therefore, entirely natural that her final address to that child of her thought, Constantinople Woman's College, as well as her opening remarks at Commencement should emphasise the power of thought and the fact that life is spiritual. In the latter address she said in part:

"We hear rumours of wonderful serums that are being discovered at the present time, and if in the next few years a serum of rejuvenation should be found, I should be much pleased to return to the college as a young woman of twenty-five and give another series of years' service. Life is spirit, how-

ever, and there can be no real separation, for the bonds of spirit are not under the laws of time and space. We feel the strength of these bonds with great force in relation to our alumnæ—the hundreds of daughters of our college who are scattered throughout the Near East and to whom we are bound by the links of eternal friendship.

"Is it not true that the people of this world naturally divide themselves into two classes—not the rich and poor, or even the good and the bad, but rather those who can think and those who cannot think? It is the aim of this college to train people to think, for the power of the individual spirit is measured through discipline of the mind and the training of the high brain centres. . . . The power of creative thought gives us the ideals which uplift nations, promotes individual well-being and the evolution of the higher type of humanity."

On June 8, Dr. Patrick delivered her last baccalaureate sermon as President of Constantinople College. She looked very noble in her doctor's robes, and crowned with the dignity of her farewell to the work of her life. The large audience present, all of whom, whether students and alumnæ and faculty, who would immediately miss her gracious and inspiring presence, or citizens of Constantinople who had felt her benign influence less directly, were sensible of the great part she had taken in the community growth for fifty years. We reproduce here her full address, feeling that in

THE QUEEN IS DEAD. LONG LIVE THE QUEEN!

Admiral Mark L. Bristol, Mary Mills Patrick, Consul-General G. Bie Ravndal, Kathryn Newell Adams, George A. Plimpton, Ismail Haki Bey, W. W. Peet

no other way can we better lay bare the ideals that have been manifested in her work and life:

" I have recently listened to your discussion in the last student forum of the year on the subject of the world's greatest need. I was pleased with your desire to do as much as possible yourselves to promote the various world needs.

" In pursuance of the same subject, I am going to speak to you, today, on what I consider the world's greatest need—its need to recognise the fact that life is spirit. In saying this I am speaking not from the point of view of religion only, but also that of both biology and philosophy. The science of life is rapidly eliminating from its theories other forces than those of spirit; and, also, the application of pragmatic philosophical principles vindicates the statement that life is spirit. Any attempt to define what we mean by ' spirit ' is beyond the scope of our thinking today, but we shall take ' spirit ' in the pragmatic sense of our common understanding of the word.

" Here in this college you are members of the graduating class, soon to leave us; beyond the college is your country and the nation to which you belong; beyond the country is the world; beyond the world is the universe and other unknown realms, and beyond, above and within all seeming existence is spirit, the cause of the life of the universe, of the world, of the country and of the individual.

" The realisation that life is spirit brings us into

harmony with existence, and confers freedom of soul, and points out the pathway to the reality.

" Recent writers have emphasised various theories of change, according to which we are now in a period of rapidly accelerating evolution. The early centuries of animal life were slow, and the emergence of advanced types of thought has been extremely retarded, but with the increased use of the higher brain centres and larger powers of thinking, we gradually enter upon a period in which evolution is accelerated, and common observation apparently shows us today that thought is changing more rapidly than was ever before the case.

" During all the early centuries of history, and even almost to the present moment, the world's answer to the world's greatest need was military success; large armies, large navies, vast construction of armaments and munitions were considered essential to national progress and in comparatively recent times many young men looked forward to entering the army as the best that life could offer. During the last few years, however, the change in public opinion regarding military needs has been great, so that now you will hardly find a nation that would dare to proclaim that the aim of national existence is military supremacy.

" The conflict of war, however, has been replaced by another form of conflict, which in some ways is even more deteriorating, and that is the strong push for economic supremacy. This aim, to be sure, has the advantage over the military aim, of safeguarding life rather than destroying it, but, on the other

hand, does not develop the higher virtues that belong to military life, such as self-sacrifice, self-forgetfulness, love of country and the love of some great cause.

" Economic conflict, however, provides a possibility of civilisation, the discoveries of science, large philanthropies, and education for the whole world; and in the far-reaching and general results produced, the lower aims of the individual who is living for money may, perhaps, be forgotten.

" Europe, however, in its present condition needs to be freed from this economic strife, just as much as it needed to be freed in the past, from the military strife. In studying this subject, one is led to ask the question: What would make the individual or the nation ready to share profits with other individuals and other nations? There is a story which was told me by an old resident of Adrianople, which is absolutely true. The narrator was a man who had a trade which was carried on in the market, and as is often the custom in the markets of the East, those who pursued the same trade, sat together, one beside the other, in the same part of the market. This man said that if a customer came along in the morning, and gave some trade to one of them, the next customer who appeared was asked to go on to the next trader, so that the profits of the day should be as equally divided as possible between them all. Where could we point to a parallel incident in modern economic life?

" Yet, in travelling through Europe at the present time, while the large problems of reparation

and restoration of economic stability are so generally discussed, one is often surprised to find recognition of higher values, even in the most unexpected quarters. It is not uncommon to hear the remark: 'Europe will never be settled until the spirit of the nations change'—and whatever the propositions may be that are made by the committee on reparations or by other authorities, multitudes realise that there must be a spirit of give and take, before tranquillity can be restored. 'Every man takes care that his neighbour does not cheat him, but a day comes when he begins to take care that he does not cheat his neighbour, and then he has changed his market cart into a chariot of the sun,' as a great writer once said.

"In the period of rapid evolution into which humanity is apparently entering, there is even now a vista, of the possible greater control by spirit. I think that we must all agree that the realisation that life is spirit would bring an entire transformation to the individual and national point of view.

"How would this transformation take place? The laws of biological well-being of spirit are very simple. The spirit never is at its best in a condition of discord, and experiments in the laboratory of spirit quickly prove that all forms of hatred tend to limit the power of its action, while the opposite attitude enlarges its influence. So that the greatest power of spirit is easy to produce if the simple laws of the well-being of spirit are followed. Yet in order to enlarge this power, every spirit must have its fullest activity.

" Observe the law of love, and the spirit will be able to function correctly. Remove discord and the laws of harmony will reign. But well-being of spirit is not enough to produce a far extended influence. It is true that the most beautiful character may be found in some hovel, or some obscure corner, in a life of which the world knows little or nothing, and we can probably all of us think of some fine personality of that type, hidden away from the world. Such illustrations are often given, yet the power of the extended action of the human spirit in its largest sense is based on the power of thought, for the thinking capacity is the gauge of the extent of the power of spirit. Therefore, in order to secure the highest effect and the largest influence of the life that realises that life is spirit, training of the higher brain centres and discipline of the power of thought is necessary. The right attitude of life gives us the ideal, but we must think, in order to apply that ideal to its problems. That is why higher education is so important everywhere. The people who know how to think are the ones that control the world, and they are the ones who could best apply the highest power of spirit. They often control the world in the wrong way because they do not know what life really is; but, on the other hand, to realise that life is spirit, is not enough to have a large influence, but the strongest thinkers will always hold that influence.

" Realising that life is spirit even helps greatly in ordinary life, as it changes the entire point of

view. It transforms conditions, and brings one to another plane of thinking and a great difference in values. You may illustrate this by the experience before you. You will go away from the college into quite different circumstances of living. College anxieties will end—you will no longer need to think about grades in your classes, or the success of the student government, or athletic contests on the plateau, but all kinds of new anxieties will come into your lives; you will have various difficult decisions to make; and hard problems to meet. Yet if you remember, in face of those new difficulties and problems, that life is spirit, your point of view suddenly rises to a higher plane; you see your troubles in a different light, and you are sure to find an unexpected solution much easier and better than you had hoped.

" In national life it is easy to see that this realisation would bring entirely to an end the old military régime. That goes without saying, for if the majority of people in power in the world believed that life is spirit there would never be any more war.

" It would also change the point of view of the economic conflict. The man that knows in his inmost soul what life really is will not strive night and day for ever increasing wealth. If all business men and women believed this truth, the number of multi-millionaires would probably diminish, for no one would give very much to secure something of secondary value, except for world progress. Yet the good side of economic progress would remain. More money rather than less would be spent in

increasing the power of thought, by building colleges and universities; by promoting all kinds of research work, by encouraging scientific discoveries, and by giving all nations the beauty of civilisation and art; and the pleasure, even in making money, would then be raised to a higher plane.

"The highest result, however, of regarding life from the point of view of spirit is that it makes the power of creative thought possible. The idea of creative thought has become very popular during recent years, so that almost every book that one opens of a psychological or sociological type speaks of this power.

"Creative thought is possible to all of us. It is first shown in change of one's own point of view. An artist once told Emerson that in order to paint a tree one must become a tree, and I suppose that in order to carry out successfully any reform, one must become in a certain sense a part of that which has to be reformed. The creative thought that transforms the world begins within, transforming the inner self. It has the power to change the control of self-interest, and to bring new and larger purposes. It will increase the love of religion, not the outward form which you may call your religion, and I may call mine, but increase the love of seeking after truth in the inner life, and of trying to live according to the principle of love to God and to our neighbour. This creative thought brings inner strength and joy and power and leads to a life of freedom in the soul, and to outer activities that change the course of history.

"Let us, then, remember that life is spirit.

'God is Spirit and they that worship Him must worship Him in spirit and in truth.'"

Turning to the graduating class, President Patrick said:

"It is a wonderful thing to stand as you do at the threshold of life with its many possibilities before you.

"These possibilities of good may become real to you with beauty and happiness far beyond what you think or desire.

"You may ask how, and when, will this be possible. How can we glorify the struggle of life with its apparent difficulties and disappointments and make it a thing of constant joy?

"If you can remember that the highest laws of spirit are goodness, love and truth, you can make of your life what you will. If the clouds of hatred, distruct and fear do not arise to overshadow your path, you can always find the inner strength.

"Yet the path is upward, and to continue the ascent you need to look beyond where the light of eternity shines, to the life that never ends. There can be no real failure, for it can always be changed to success, and no coming to the end of the things that we love and care for, for there will always be a new beginning in the life that is spirit."

President Patrick concluded with the following prayer:

"We thank Thee, O God, for the endless renewing of life. Thou that art never weary of setting

us free from the bonds wherewith we have bound ourselves, make us walk without fear or any kind of bondage. Clear, O Lord, our inner vision, that we may receive new light; open our ears to hear the voices that are calling to us to make the world new by the creative power of love. Fit us for the task that is ours, and endue us with the spirit of that heavenly kingdom that is to come upon the earth where all shall be brothers and people of God."

The last event of the academic year was the commencement exercises with the retirement of Mary Mills Patrick as President and the inauguration of Kathryn Newell Adams, on June 9, 1924.

The academic procession marching the length of the terrace to Gould Hall was led by Admiral Mark Bristol, followed by delegates from seventeen colleges and universities, and these in turn by the faculty. The Board of Trustees was represented by Dr. George A. Plimpton, of New York City.

After opening remarks by President Patrick, addresses were made by Admiral Bristol, Dr. Plimpton, Consul-General Ravndal, Dr. W. W. Peet, Mrs. Middleton Edwards, a leading alumna of the city; Mrs. Floyd H. Black, president of the alumnæ association; Ismail Hakki Bey, president of the Turkish Stamboul University; and greetings from Columbia University by Professor Edward Meade Earle.

Dr. George A. Plimpton, in the name of the

Board of Trustees in the United States, inaugurated Kathryn Newell Adams as president of Constantinople Woman's College, presenting her with the keys, and then introducing her to Mary Mills Patrick and others as President.

Miss Adams, in a graceful and appropriate response, spoke of her hope for the growth of the college, and of the privilege it had been to work in it. In conclusion she said:

"But it has been the greatest privilege to me, so great a privilege that I do not dare to dwell upon it, to have been connected with her, who for so many years has been the star, the pilot, the inspiration and the hope of all who have had the rare opportunity of working with her; of being ennobled and strengthened by her character and scholarship and being inspired by her love for truth, for justice, for humanity, for God. Honourable trustees, friends, alumnæ, students and faculty, I hereby pledge my heart, my mind, my strength in the service of this college she so deeply loved, in carrying onward and upward the ideals she has lived and striven for during these years; in trying to realise the goal she has set for the college, whose guiding star she will always be."

A few days after these exercises, Dr. Patrick started for America via Europe. Her departure from Constantinople was an ovation. Turkish officials, American embassy personnel and a crowd of friends came to the station to see her off and

shower her with gifts and flowers. Among the alumnæ were about fifteen of the Turkish graduates headed by Halideh Hanum, who expressed for them the devotion and gratitude of the alumnæ to Dr. Patrick and presented for them a diamond ring to the departing president.

She stopped for two days in Sofia, where every moment was filled with entertainment culminating in a banquet to which sat down some fifty Bulgarian alumnæ and alumni of the two American colleges in Constantinople. Many significant and appreciative speeches were made to Dr. Patrick, to which she made her usual happy responses.

At length, she was on the train, and the Near East rapidly slipped away. Europe and America lay ahead. She had finished her work as president of this great woman's college in the Orient. Here we might gather up some of the many tributes to her work and personality into a bouquet of loving thoughts.

Two beautiful gifts in Bulgaria were a priceless table-cover put together by the alumnæ of pieces of old embroidery, and the decoration that is the highest order of Service to the State, conferred by King Boris in recognition of her educational work for the women of Bulgaria. Miss Dodd was also presented with the decoration of the second class.

From the first Bulgarian graduate:

"We are happy that we can assure you of the

great admiration with which your name is covered and of the gratitude which we owe you for the spiritual culture created through your untiring, persevering work."

Here follows part of an address by Mrs. Middleton Edwards, an English alumnæ of the early college days:

"It is difficult without knowing the early equipment and history of the college to appreciate adequately Dr. Patrick's enormous achievements. In things spiritual as well as things material, the growth has been phenomenal. In the New World, where opportunities are greater and populations on the increase, such progress as our college has made would be extraordinary. In the Old World, where events perforce move more slowly, it has been little less than miraculous. . . . How has Dr. Patrick achieved these things?

"First, by using her own passionate ambition for the college to the full. She has been undaunted by obstacles and only spurred on by difficulties. And, what is even more remarkable, she has been able to use the ambitions of others to assist in her great work. Just as she is a good judge of excellent building materials and adequate physical surroundings, so she has been remarkably discerning in choosing the best people to be her colleagues and in bringing out in them the finest they have to offer. This is a real gift of the gods and comes to but a few of us. Dr. Patrick, like all other suc-

cessful rulers, has lived in an atmosphere of freedom and allowed her faculty and staff a liberty of choice and action seldom found in any institution of learning. She has always believed it best to believe the best of people, and her belief has been justified. This has taken great courage. She must have had dark moments of misgiving when failure stared her in the face, but her persistence in this policy has made her great achievement possible.

" When we were students in Scutari, years ago, we took Dr. Patrick for granted, as it is the custom for heedless young things to do. It was only as we grew older that we realised how much she was doing for the women of these lands. But even in those youthful days we knew what a stimulating effect she had on our ambitions. Should we have the smallest of aspirations, she always urged us to try our fortune in new places. Dr. Patrick fired the smallest spark of adventure that lay in us. Because she insisted in believing in our abilities, we finally came to believe in them ourselves, no matter how lacking in confidence we had been."

We have quoted Mrs. Edwards somewhat at length, because she has expressed with great felicity the qualities that made President Patrick so remarkable a chief. Mrs. Edwards spoke from the standpoint of a teacher in the college as well as a student, for she headed the music department for some years. The brief address of Mrs. Floyd Black, president of the alumnæ association, was in presentation of a portrait of Dr. Patrick " to hang

in the Blue Parlour as a visible reminder of her presence when she no longer goes in and out among us."

Quite a different note was struck by Admiral Bristol, relatively a newcomer to the East. He said:

"When I was about to come to Turkey, a few years ago, I heard in Paris of a wonderful personality that I should meet here, and I looked forward to that meeting. When I met Dr. Mary Mills Patrick, I found that imagination had not been equal to realisation. Since then I have looked forward to the operation and development of this college, always expecting improvement and greater development, and again I found realisation greater than imagination."

Consul-General Ravndal asked:

"How can we follow in Dr. Patrick's train? She has faith and enthusiasm in abundance. These heaven-sent qualities, next to loyalty to duty, are vital requisites. Furthermore, besides being pure and unselfish in purpose, cheerful, undaunted and full of hope, Dr. Patrick has been gentle. The atmosphere she has created about her personality and her efforts has produced not only admiration but also affection, such warm-hearted attachment as it is given to few to inspire."

No one was better fitted to speak of the quality

of Dr. Patrick's achievement than William W. Peet, for a lifetime her trusted advisor. He said in part:

"Dr. Patrick has been the pioneer in the idea that higher education for young women would meet with an encouraging reception in Turkey. The thought that a young woman might study the same subjects as her brother was not so generally accepted as now. There were, I think, no colleges in Turkey for young women when Dr. Patrick had her vision of such a college as this has become. . . . The republic has removed many of the customs that bound the life of women to a narrower sphere than they now enjoy. At the present time the higher schools of the government and most of the professions are open to women. These changes have been brought about without protest and with that degree of acceptance that indicated that such changes were not in advance of their time. It is interesting to note that Dr. Patrick's early position in regard to the higher education of women and their life vocations has been fully sustained by action taken on the part of the government and by changed customs that now have the support of the leaders of the people.

"In developing her vision, Dr. Patrick has shown the qualities of a great leader in her power of enlisting the enthusiasm and support of others. It calls for the exercise of rare qualities to successfully meet ignorance and stubborn misconception; to be able to clothe a cause with such a light as to

enlist support, financial and physical; to lead the slow of heart and narrow of spirit to invest in a venture of benevolence for the good of those in a faraway land. Eloquence is said to consist besides the charm of beautiful diction in the power to enkindle an appreciative response in others. Eloquence of this sort Dr. Patrick has brought to her cause.

"Today, we may not fully understand how this great work has been accomplished, but we all joyfully recognise the result—the qualities of mind and heart that place our leader among the great ones of earth. She has had a vision that has led her to devise generous things for the young women of this land. Eloquence that has enabled her so to paint the picture of her dreams as to enlist support and gifts of others; leadership that has enabled her to work out here the reality of her visions so that we all rejoice in the splendid fulfillment of it."

On her return to the United States, Dr. Patrick received from the Trustees of Constantinople Woman's College the rank of President Emerita.

XXII

FEMINISM IN THE NEAR EAST IN 1924

GREAT as have been the political changes in the Near East in the last half century, no change has been greater or more beneficent than that in the position and work of women. This has been particularly marked with the Moslem women of Turkey. The walls around a Turkish woman's life were seriously jarred in 1908, and since then have gradually toppled over.

Among the great plans for a new Turkey after 1908, were those advocated by the *Kadenler Dunyassy*, or *Woman's World*, the weekly organ of the Society for the Duffusion of the Rights of Turkish Women, which outlined a program involving comprehensive reforms in the social, economic and educational fields. Turkish women began to write for the periodicals, and the old idea that a woman must never be mentioned outside of the harem died a painless death.

Some external changes that have come to Turkish women are the lifting of the veil, which has even been abolished by law, the removal of the partitions in the tramways and theatres that used to segregate the sexes, the freedom of the mosques,

that never used to admit women except behind grills or curtains, and the freedom to ride in open carriages beside their husbands and to eat with them in European restaurants.

Despite the interruptions incident to war-times, the education of women has progressed. Today, Turkish women are admitted to the University of Stamboul, where they are studying law, medicine, literature, and science with the men. To one who knew the old-time Turkish girls who screamed when they met a man servant in the grounds of Constantinople Woman's College, and who could not sit at a table waited on by a man, it is hard to conceive of them discussing their courses calmly with male students.

Many of the plans for schools were upset by the series of wars that ravished Turkey. But these wars accomplished another thing for Turkish women; they made it necessary for them to take the places of the men at the front, and so business opportunities have come to women. During the Balkan wars, when a wave of patriotism swept both men and women, the latter took to nursing and worked in the Red Crescent Society, the Moslem branch of the Red Cross. At this time, also, women began for the first time to take part in political movements and to show themselves stirring orators. In the military campaigns some Turkish women tramped after the armies with supplies.

Perhaps the most significant movement of today in Turkey is the Club of Turkish women organised by Halideh Hanum to study the Moslem laws governing marriage and divorce and to compare them with those in European countries. Some five hundred of these women have drawn up a petition and submitted it to the National Assembly. This petition attacks the four main questions of improvement in Turkish family life: the establishment of a minimum age for marriage, fifteen for women and nineteen for men, improvement in the marriage formalities, more suitable divorce laws, and the abolition of polygamy.

The feminists of Turkey are not, as yet, deeply concerned with the question of equal suffrage, although permission to form a political party was recently asked and refused. Although women may not vote, they may become Members of the National Assembly. No woman has yet been elected to this office, but several have received votes for it, among them being Halideh Hanum, who has been very active in politics.

The entrance of Turkish women into the economic field has been stimulated at every turn by Dr. Patrick, who has upon their earliest demand offered them courses in nursing, medicine, business, agriculture and home economics.

Halideh Hanum had three younger half-sisters. One had studied in the college for some years before the Revolution of 1908, but was finally

removed because of objections coming from Sultan Abdul Hamid. The two youngest, however, entered after 1909. Of these, Niguiar Hanum, a tall, calm-faced, handsome girl, graduating in 1914, was sent to build up a large Arab school in Beirut. She is now the wife of the Turkish consul to Geneva, who is also Turkish representative at the League of Nations. The other sister, little bright-eyed Belkees, after graduation became the head of the largest girls' school in Constantinople. That same year, the Department of Public Instruction asked Halideh Hanum to outline a course of study necessary for the reorganisation of girls' schools throughout the country, and at the same time she was appointed inspector for thirteen schools in Constantinople. Nasly Hanum, the first Turkish graduate from the college after Hamidian restrictions were removed, became a teacher of Turkish in the preparatory school, keeping the position until her marriage. She is now the wife of the Turkish ambassador to London.

There was a father, some time ago, who, when asked to keep his daughter in the college after her sophomore year, replied gruffly, "No, she knows too much already, I shall have trouble finding her a husband." But that day has passed, in Constantinople and Angora, at least. Dr. Adnan Bey, the Angora politician, who was recently suggested as minister to Washington, has found his brilliant wife, Halideh Hanum, of the greatest service in

his career, and Assim Bey, recently chief of police in Constantinople, has always been stimulated by his wife, Gulistan Hanum, the first Turkish graduate of the high school. Ali Djenani, too, a member of the National Parliament, is very proud of his daughter, Sabiha Hanum, class of 1919, who does good service by acting as volunteer guide to tourists, putting at their disposition her knowledge of history and languages. Hussein Bey, interpreter to Ismet Bey, at Lausanne, and professor of Turkish at Robert College, is another prominent man whose wife, Mihri Hanum, was educated in Constantinople Woman's College.

There is a list of honour of Turkish graduates from this college who have done fine work. Safieh Ali Hanum, class of 1916, took her degree in medicine at the University of Würtzburg, Germany, in 1923, and has since practised in Stamboul and served on the staff of the American Hospital. Bedrieh Veyssi, class of 1917, took a medical course in Germany, largely at the University of Münich. Hairieh Ahmed, class of 1918, and Medroukeh Ahsen, class of 1919, later took master's degrees from their Alma Mater.

In Albania, great opportunities are opening as the result of the formation of the Albanian Republic. The leadership of these promising women is undoubtedly in the hands of the Kyrias ladies, whose school at Tirana is probably the greatest force for wholesome progress that is there at work.

Feminism is well advanced in Greece, women commonly taking the highest education, studying with the men, entering the professions, and asking for the vote. Part of the work of Constantinople Woman's College was to give to the Greek women of Turkey similar advantages.

In the Balkans, there has been very rapid progress in the work of women, ever since the gaining of political independence. The progress of Bulgarian women has been especially marked. Bulgaria has an excellent school system with equal opportunities for women. Under the patronage of the late queen, schools of nursing were established. The nurses were called "the Samaritans," and were in great demand in the recent wars. Some Bulgarian charities are soup kitchens for the poor, societies for the care of orphans, and free classes to teach trades, such as sewing, cooking and dress-making.

All Bulgarian peasants, of course, work, but the census of 1911 recorded also two thousand nine hundred and seven women wage earners exclusive of servants. The chief profession that women have entered is teaching, but in 1911, five thousand three hundred and four women are reported as being government officials, out of a total of forty-nine thousand seven hundred and six, or one-ninth of the civil servants are women. A few women doctors, over two hundred obstetricians, and a considerable number of women dentists showed the

interest of these women in medicine. A few women are in the telegraph and postal service, a very few women are lawyers, and a considerable number have gone into journalistic or other literary work, among them publishing a Bulgarian women's journal. Women are also successfully entering the field of business.

Legally, Bulgarian women have a good status, being able to hold their own property, to witness in law suits, and to control their children jointly with their husbands. Socially, they may meet men freely, be courted instead of married by arrangement, go out either alone or with their husbands, and finally to divorce as freely as do the men. Divorce is, however, not easy, as it is a religious matter, and the Church will not often grant it except for unfaithfulness.

Mary Mills Patrick has always been a feminist in the very best sense of the word, trusting in the ability and character of women. She was a suffragist long before it was popular in America or heard of in the Orient, and she has lived to see women ready to claim the vote in most of the Balkan States, Greece and Turkey. It is a long time since her advanced views shocked anyone in the Near East as much as did her riding a bicycle a quarter of a century ago, when an old-time Turk exclaimed, "That ever I should live to see such infamy!"

She has made education for women popular in

the Orient, a considerable feat. At present, her college has made so good in the Levant that the former Queen of Greece expressed herself as desirous of having an American college similar to this one founded in Athens, even offering to provide land and buildings for the purpose, the people of Sofia, Bulgaria, are attempting to secure such a college, the Arab king, Feisal of Iraq, wished that his people might share in this American education, and some distinguished Russians offered to the trustees the deed of an estate in the Crimea if the latter would establish an American school there. Truly the seeds from the mother plant have spread widely. Now that the day has come when women, through the force of circumstances, are called to take a share in the leadership of the Near East, it is the women trained in this American college who are ready to answer the call.

There have been some little but promising trees from the seed sown, in many an Oriental town: the fine little Kyrias Collegiate in Albania is carrying on the torch lighted at Constantinople Woman's College, and so were for a time the fitting schools of Baidzar Dayan in Scutari and Victoria Ravouna in Pera, as well as the schools organised or administered by Halideh Hanum, Niguiar Hanum, Belkees Hanum and the Turkish girls educated at government expense in this college. Amalia Frisch, Zarouhi Kavaljian, Bedrieh Veyssi, Safieh Alie and Cleoniki Clonari in their medical

and nursing practice are carrying some of the spirit of Mary Mills Patrick, and Mianzare Kapriellian took it to the benighted village of Chalgara. In the large cities of Bulgaria, the Alumnæ of Constantinople Woman's College have long been leaders in literary and philanthropic work, and the American schools in the interior have had many a fine teacher from the college.

The emancipation of women in the Near East has been the result of many forces. But the fact that Turkish women today may take their place beside their husbands in politics as well as in civic life, that the Christian and Jewish women are educated to meet the pressing economic needs, that womanhood is steadily winning more respect and deserving it, is surely due in part to the fact that a woman so sympathetically hopeful, so pronouncedly able, so understandingly international, so practical in what she has offered, as Mary Mills Patrick, has for fifty-three years walked and lived and worked among them.

APPENDIX

TRUSTEES OF THE AMERICAN COLLEGE FOR GIRLS AT CONSTANTINOPLE IN TURKEY (CONSTANTINOPLE WOMAN'S COLLEGE)

Prior to 1924

* Adams, George E.
Bates, John L.
* Bowne, Borden Parker
* Boyce, S. Leonard
Darling, Samuel C.
Day, Sarah Louise
* Dutton, Samuel T.
Ely, Robert E.
Frothingham, John W.
* Hall, Charles Cuthbert
Hart, Albert Bushnell
* Haskell, Edward H.
Holt, Hamilton
Lindsay, Samuel McCune
Moore, Edward Caldwell
Morgenthau, Henry
Patrick, Mary Mills, ex-officio 1890-1924
Sherrill, Charles H.
Toulmin, Alice M.
Walker, Walter B.
* Wiley, Albert F.

Present Trustees, 1924-1925

Crane, Hon. Charles R.
Bingham, William, 2nd
Brown, William Adams
Coolidge, Archibald C.
Duggan, Stephen P.
Forbes, Mrs. J. Malcolm
Hatch, Harold Ames
Jenkins, Mrs. Helen Hartley
Williams, Talcott
Keyes, Harold B.
Kimball, Grace N.
Leach, Mrs. Henry Goddard
Morgenthau, Mrs. Henry
Peet, William W.
Holt, H. C.
Plimpton, George A.
Simpson, Jean W.
Vanderlip, Mrs. Frank A.
Villard, Mrs. Henry

Adams, Kathryn Newell, ex-officio, President of the College.

* Deceased.

AMERICAN OFFICERS OF ADMINISTRATION AND INSTRUCTION IN THE AMERICAN HIGH SCHOOL AND CONSTANTINOPLE WOMAN'S COLLEGE, 1871 TO 1924

Alexander, Christine
Anderson, Sarah W.
Arnold, Katherine S.
Bowden, Muriel
* Boyce, Helen
Byington, Carrie (Mrs. Orvil Reed)
Calloway, Mrs. Theodosia
Campbell, Elizabeth L.
Chambers, Lawson P.
Chase, Caroline S.
Childs, Harriet (Mrs. Willis Mead)
Christie, Jean O.
Clarke, Edith
Clopath, Henriette
* Clossen, Sarah A.
Conklin, Mary
Conner, Leslie (Mrs. F. G. Williams)
Cook, Marjorie W. (Mrs. H. W. Davis)
Davenport, Mildred S.
Davidson, Helen
Dozier, Mrs. Elizabeth G.
Ellis, Ellen D.
Essenberg, Christine
* Fensham, Florence
Flint, Helen C.
Gardlock, Agnes (Mrs. B. E. Kester)
Giglio, Josephine (Mrs. C. A. Braider)
Gile, Lydia (Mrs. Stephan Panaretoff)
Gregory, Emily Ray
* Griffths, Gwen
Ham, Mildred
* Hamlin, Clara (Mrs. L. O. Lee)
Harbeson, L. Myra
Hathaway, Miriam (Mrs. H. LeB. Sampson)
Herrick, Marion T.
Holmes, Edna (Mrs. J. H. Frizzell)
Hoover, Dr. Alden R.
Hulbert, Winifred E.
Ingersoll, Elizabeth (Mrs. Earl Pritchard)
Jenkins, Hester D.
Jenison, Elsie S.
Jenison, Louise (Mrs. Wm. H. Peet)
Kellogg, Grace (Mrs. M. D. Griffith)
Kennedy, Isabel S.
Kennedy, Mary J.
Kinney, Muriel

* Deceased.

Knox, Gertrude (Mrs. John Wells)
Kocsis, Klara
Kocsis, Virginia
Lawrence, Martha E.
Long, Rosa
Lord, Agnes
Lyon, Mary B.
Mackenzie, Marion
McAfee, Helen F.
McNaughton, Janet S.
McNaughton, Margaret (Mrs. J. P. Hester)
Melvin, Helen E.
Miller, Barnette
Morse, Minerva
Norton, Mrs. Alice Peloubet
Norton, Margaret
Olmstead, Susan H.
Palmer, Bessie (Mrs. Robert Haviland)
Pangalou, Mary (Mrs. W. D. P. Bliss)
Parkhurst, Eloise (Mrs. Chas. Huguenin)
* Parry, Nellie (Mrs. Handjian)
Parsons, Ellen C.
Parsons, Leila (Mrs. Chas. Riggs)
Paton, Julia B.
Patrick, Mary Mills
Pavey, Anne
Perkins, Agnes F.
* Rappleye, Julia A.
Redfern, Elizabeth (Mrs. D. C. Dennett)
Reigart, Catherine
Rignall, Edith
Ring, Martha Demaris
Ring, Priscilla A.
Robinson, Mabel L.
Rogers, Claudine
Rowe, Hetty M.
Rowell, Elsa
* Silliman, Mary Warren
Smith, Arma A.
Snow, Julia A.
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